Pacific School of Religion
Berkeley, Calif.

THE MISSIONARY HERALD

JUNE 1930

SAVING CHINA FROM FAMINE

American Board of Commissioners for Foreign Missions

Organized 1810; Incorporated 1812, Massachusetts
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OUR JUNE ISSUE

This might well be called a humanitarian number. Certainly a good deal of space is given to social welfare work in various parts of the world and particularly to what is being done in the famine areas of China.

Perhaps it is not generally known that the American Board is in a position to do a good deal of effective relief work. Our missionaries are not only well located for such effort but also peculiarly well qualified in many instances for a wise handling of relief funds. A notable instance of this is recorded in the first article of this number.

The social service institutions referred to this month are found in Japan, India, Mexico, Turkey and Africa. We do not attempt to exhaust the work of each center, nor do we cover by any means all the social welfare work of the American Board in various parts of the world. We set out to do this but found that it would be too costly a procedure. Some day perhaps we can do so.

We have given unusual prominence to C. F. Andrews' book on Gandhi. To be sure, a good deal of water has flowed beneath the bridge since the book was written. Gandhi has taken the field in his non-resistant movement and has been imprisoned along with members of his family and other leaders against the present government in India. Moreover, in some instances the "soul-force" of Gandhi has had to give way to an appeal to arms, and violent outbreaks have ensued. Nevertheless, the Gandhi of Andrews remains and many will wish to read Miss Emerson's review of that intimate work.

Next month we expect to print an article by Dr. Frank Rawlinson of Shanghai on the Chinese Church and China's economic welfare. We hope also to give Dr. J. J. Banninga of South India a chance to correct what he considers a misunderstanding on the part of many with reference to the proposed Church Union in that part of India.

Entered as second-class mail matter at the Post Office, Boston, Mass.
Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 21, 1918

THE MISSIONARY HERALD

The Oldest Periodical in America

A WORLD OUTLOOK FOR WORLD SERVICE

Established in 1818, succeeding *The Panoplist* established 1805

One Dollar a Year. *No club rates.* *Ten Cents a Copy.*

Order of HARVEY L. MEEKEN, 14 Beacon Street, Boston, Mass.

Vol. CXXVI JUNE, 1930 No. 6

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Publishng Agent, *Missionary Herald*, HARVEY L. MEEKEN, 14 Beacon Street, Boston
Subscription Price: One Dollar, twelve numbers

A Comparative Picture

A shows tall plant of Chinese Kaoliang under irrigation; B, selected Dwarf Kaffir planted at same time on dry mountain land; C, selected Dwarf Milo planted at same time and in same field with D on dry mountain land; D, tall plants of Chinese Kaoliang, same seed as A, but planted on dry mountain land side by side with C.

SAVING CHINA FROM FAMINE

Or, the use of drought-resistant seeds in experiments conducted by the American Board Mission at Fenchow, Shansi

By LEONARD MALLORY OUTERBRIDGE

MANY years and billions of dollars will be needed to reforest China's hills; to control her rivers; to create irrigation works which will make available wherever possible water for her dry lands; to build railways and roads for quick transportation to every section; to reorganize her rural life on a more coöperative and mutually beneficial basis; and otherwise to remove, even approximately, the threat of famine from all parts of the land. But it is possible to make a start in famine-preventive undertakings; to save the lives of hundreds of thousands who would otherwise die for want of food.

Surveys and studies made over Shansi and North Shensi revealed that in this arid northwest region the chief contributing cause of famine is drought, and that nevertheless the varieties of grains on the arid mountain lands were of the same strain as those planted in low, irrigated plots. No effort had been made to introduce or develop types of grains especially adapted to drought conditions, and farmers generally lacked any knowledge of dry farming cultivation methods. Life was literally a gamble against enormous physical odds.

The Fenchow Station of the North China American Board Mission has played an active part in famine relief in both Shansi and Shensi provinces, notably during the famine of 1921. Realizing that its sphere of work lay in a territory confronted with the ever-recurring problem of food shortage, the mission decided to carry out a program of investigation and experimentation to discover means of famine prevention.

This calls for careful research into the soil conditions and experimentation with grains that have special adaptability to withstand protracted drought and dry winds: grains that bear plants with a deep root system which can search out moisture and a thick leaf which can withstand the dry winds and have the ability to "wait" for the rain which generally comes in the middle of July.

Samples of seeds were brought from many parts of the world, particularly from sections of similar altitude and climatic conditions: from South Africa, the Sudan, Persia, Egypt, India, Bengal, South Argentine; plant breeding carried on in the United States has contributed improved strains. More than one hundred new varieties have been tested, together with selections of local seeds. Twenty-seven introductions of non-saccharine varieties of sorghums have been made in the test plots of Fenchow together with local varieties of Chinese Kaoliang.

In 1928 the three most promising of these grains were planted on forty coöperative farms in four counties of midwestern Shensi with astounding results. In 1929 this coöperative testing was extended to one hundred farms in nine counties, with control tests being sent to Mongolia, Hopei and Shantung. From all quarters has come conclusive evidence of the superiority of these selected drought-resistant seeds, sown side by side with local seeds. The dwarf dry land plants have withstood the most protracted drought and have produced yields of grain more than double, in some cases four times the yield of local varieties. In many plots the crops were produced where local seed was a total failure.

A WISE USE OF FAMINE FUNDS

The North Shensi area is almost inaccessible in times of famine. Foods must be carried by mule pack a six- to fifteen-day trail over the mountains from Fenchow. The China International Famine Relief Commission appealed to the American Board Mission at Fenchow to assist in the distribution of relief to this area. In several other places, notably in Shantung with Dr. F. F. Tucker, the North China Mission of the American Board has worked in close coöperation with the Commission for over a year. Rev. Elmer W. Galt, together with a corps of Chinese workers of the Mission staff, spent most of the year in North Shensi, Mr. Galt acting in the capacity of executive secretary for the Commission. Other missionaries at Fenchow assisted with the purchase and trans-shipment of cereals from Fenchow to the Northwest.

Pathetic has been the physical inability to meet the need in any adequate way: numberless girls and young women have been sold, thousands have migrated to other regions, thousands upon thousands have died of famine in the past year, and pitiful beyond words has been the suffering.

These experiences led to certain computations: with the cost of transportation from Fenchow to North Shensi at times exceeding the original cost of food before shipment, a sum of $40,000 put into free relief would only feed 7,000 people for *one*

month. Whereas the same sum of money put into new seed of the drought-resistant variety would plant twelve thousand acres which would produce sufficient grain to feed 25,000 people for *one year!*

Hence the North China Kung Li Hui voted the first $6,000 of famine relief funds *from the American Board* to be used for seed distribution, and American Board missionaries urged the China International Famine Relief Commission to give such aid as it could in the distribution of these new seeds in China's Northwest.

Thereupon the Commission requested the North China Kung Li Hui to allow Mr. Outerbridge to serve as honorary agricultural secretary of the Commission in direction of a project of wider scope which would undertake to make available the results of the Fenchow experiment to the famine affected areas of North China.

The sum of $40,000 (Mexican?) was set aside in August, 1928, by the American Advisory Committee for China Famine Funds, to be used under the direction of the China International Famine Relief Commission for distribution of these new seeds in Shansi and Shensi provinces. The C.I.F.R.C. subsequently added a further $20,000 for the same purpose in Suiyuan province and the total grant has later been increased by an appropriation from the Shantung-Hopei relief funds of $6,000 for those dry sections of Shantung and South Hopei, and the Shansi International Famine Relief Commission has appropriated $5,000 for additional seed for Shansi province.

In addition, the Chinese Provincial Relief Committee of Shansi Province has provided $3,000.00, and the thirteen counties of North Shensi have provided each $100, or $1,300 for this purpose, a total of over $80,000 (Mexican?).

THE OFFICIALS HAVE HELPED

The Fenchow experiment has been carried on in close coöperation with the local officials and the provincial officials, and as an evidence of its appreciation, the Shansi provincial government has offered the services of the governmental machinery in distribution of these new varieties of Kaoliang through the magistrates of 180 counties to be planted in the public lands of over ten thousand of the villages in Shansi province.

In Shansi alone there are fifty-five million mu of dry mountain land under cultivation which this year has failed to produce an adequate food supply. Irrigation is possible on only some five million mu of land. For a population of thirteen million, at least forty million tan of cereals are needed annually to sustain life. This year, 1929, large importations of cereal have had to be made from outside the province. Flour from North American Pacific ports actually found a market in the smaller towns of the province at prices competitive with locally milled flour!

In addition to the coöperation by provincial officials in this work, as illustrated in the case of Shansi, the Nationalist Government of China at Nanking is coöperating through the cancellation of all import and inland transit duties on this seed introduction together with free railroad transportation to the interior. In the distribution of some $80,000 worth of seed we estimate the saving effected through exemption of customs and free transportation to be at least a further $25,000.

As an indication of the potential value of these seed introductions, an increase of one bushel per acre in the yield of Shansi's ten million acres of dry mountain land would mean millions of dollars annually to China's Northwest, turning the population from the borders of famine into the pathway of progress that would insure the stability of the foundations of rural society.

THE NEW PRODUCTS INTRODUCED

The food value of these new Kaoliang is fully as high as the usual native variety, with the advantage that in the case of the flour of the new introductions of dwarf drought-resisting varieties, a white flour is milled in contrast to the native red Kaoliang flour. The seed of the dwarf Milo is golden, milling a pinkish flour. The kernels of both the golden Milo and the white Feterita are much larger than Chinese Kaoliang. White Milo is a sport produced in the United States from the original golden Milo that came from Africa. Selected Dwarf Kaffir corn and Hegira are the other two varieties in the group of five selected. The dwarf plants commonly produce three to four heads per plant in the Milo, Feterita and Hegira varieties.

Experiments are also being carried on in Indian corn, wheat, cotton, rye, and other grains. A buckwheat originating in Japan has been found to give a fifty per cent higher yield than that commonly used on the mountain land of Shansi. This is an important catch crop after other crops have failed; it often is the only one that can be planted after the late rains with any chance of a harvest before frost.

Rye, not heretofore grown in North China, has proved more adaptable than wheat to mountain land and has the added advantage of quick maturity. Tests have revealed that rye planted in six successive plantings from early April until July 5 has matured with good yields within a period of 85 to 100 days. This will provide the farmer with a cereal crop equal in food value to wheat but less subject to the rigid requirements of planting seasons, so that advantage can be taken of late rains at a time when wheat planting would be hopeless.

Distribution of further supplies of this selection of spring rye and the Japanese buckwheat will be carried on in 1930.

At the same time, experiments are being continued in drought-resistant wheats, cotton, and other crops. The cotton work must be carried on over a period of years to fix a type. American cotton imported into Shansi some years ago has rapidly deteriorated, and experiments are being carried on under various organizations to develop acclimatized cotton suitable to North China conditions.

In Shansi province there are over one million farms. The average size of a farm is four and one-half acres. The average income over and above the actual bare living expenses of a family who work one of these farms is only about $34.00. An estimate made of the average capital of a Chinese farmer in the arid regions is, land, 30 mu at $15.00, $350.00 and probably mortgaged or rented. Household effects about $40.00, a mule or two donkeys, $90.00, implements and a cart and tools $70.00, a total of about $650.00 local currency, or $275.00 gold, and the figures are probably high. There are several children in the family and he is doubtless in debt for funeral or wedding expenses and is paying 18 to 30 per cent interest or more.

THE END AND AIM OF IT ALL

Our objective is to raise the level of existence here, to set the standards of a higher type of rural life which in itself will be indigenous. It is necessary to do a good deal of investigation in the first place to discover what *needs* to be done in each particular region and what *can* be done; then to develop plans whereby it *may* be done. Surveys must be made to determine actual conditions. We have very few facts on China's rural areas with which to start, and thus there is a vast field for experimental work in plant and animal breeding and disease and insect control. We need to discover what practices can be carried out under North China's conditions successfully and economically; what plants, seeds and fruits are suited to this climate; what foreign types of implements may be used economically; and what improvements may be made at low cost in Chinese farm equipment. The problem of maintenance of soil fertility on the larger areas of the mountain regions where there is an insufficient amount of fertilizer is one of outstanding importance.

A new agriculture in China will be a very slow process, and we are apt to want results quickly and to feel that we should revolutionize the country vil-

LOOKING OVER A BOUNTIFUL CROP

Dr. Percy T. Watson of Fenchow is in the midst of some Dwarf Kaffir. The picture was taken last August at Wang T'a, Shansi.

A Spring Rye Crop

Reaping Spring Rye eighty-five days after sowing the seed. Rye has not heretofore been grown in North China. Outerbridge and the Fenchow Experiment Station have discovered by a series of plantings that rye can be successfully and profitably planted at any time during March, April, and May, and that unlike wheat, which must be planted early, a farmer can wait and take advantage of the late rains in sowing rye. Great possibilities are in this quick crop for the short growing season of Suiyuan and Mongolia, since it withstands the early frosts.

Beans Where the Kaoliang Failed

Field of Chinese Kaoliang on mountain terrace, arid land, Wang T'a, Shansi, early September, 1929. Note that practically all the plants were killed in drought. Following late summer rains, the field has been replanted with small beans. A few surviving stalks of Kaoliang are to be seen near by Professor Wang of Nanking College of Agriculture.

lage overnight. But many of the methods which have proven profitable and successful in the West must be re-thought out here and tested under the conditions which are peculiar to China. The new agriculture in China will be a Chinese agriculture and not a European or American agriculture brought to the Orient, although contributions from the West will be welcomed here; China has contributed much to the agriculture of the West.

Improvement in plants offers to any country the cheapest method of increasing production and the resultant food supply. Since improvement possibilities are always limited by local conditions, there is the most urgent need of coöperating experiment stations spread over as large an area as possible. With this need in view there is at present under advisement a proposal for forming a North China Agricultural Institute which will correlate the activities of the following: universities engaged in agricultural work in the north; the rural improvement department of the China International Relief Commission; various agricultural experiment stations now operating under the auspices of Christian mission agencies. It will thus present a united front in coördinated effort to work out a solution for these problems and pave the way for the removal of the specter of famine from this land.

FORTY FAMINE BABIES IN LINTSING

By ALMA LOCKE COOKE, M.D.

FORTY scared kiddies, wondering what's going to happen to them! Forty scared kiddies who had never heard of a hospital nor seen a white person, examined by a strange-looking woman with yellow hair and white skin, given a bath in a white bathtub, and, *still worse,* put to bed in the daytime!

This was the beginning of an experience that none of them had ever dreamed of: this having plenty to eat three times a day. Poor starving youngsters, living on dry bean pods, peanut husks, chaff, anything to keep body and soul together! Now they have everything they could wish for.

To be sure, the first day and night in the huge clean hospital ward, with no mama nor papa around to comfort them in the strangeness of it all; not knowing what next the strange foreign woman would do to them—it was all very terrifying. And when she came the next morning and said she was going to vaccinate them all, the tears of lonesomeness and fear just *would* come. But when the strange lady said they could put on their clothes, and they found them sweet and clean and sterilized, with no little itchy things on them, they began to feel better, and when they were led over to a yard where there were swings and things to play with, after they had been given all they could eat of millet mush, cornbread and vegetables, and when they saw the forty little desks and the forty books they were to study, they forgot that they had ever been afraid.

Of course, sometimes they couldn't help thinking of father and mother at night, and weeping a few tears, wishing to see them, but they soon went to sleep because they were so much more comfortable than they had ever been before.

And the learning to read and write! And the teacher who teaches them to sing and tells them stories. They specially like to hear the ones about a boy named David, and another named Yeh Su (Jesus) whose father and mother took him for a long journey, he riding on the donkey behind his mother to the big city where he saw many wonderful things that were strange, and where he loved best to spend his time in the beautiful church. This story sounds so like their own coming to Lintsing and seeing all the strange things that the city holds—even a cart that will go of itself with no mule to pull it if you turn a handle in front! How they do hope that some day they may have a ride in one of that kind!

"God is interested in the food supply of his children."

—Edward Increase Bosworth

Boys Will Be Boys the World Over, Especially at the Yodogawa Neighborhood House in Osaka, Japan

A HOUSE BY THE SIDE OF THE ROAD

By DOROTHY P. CUSHING

"A NEIGHBORHOOD House—a social service missionary? Really, how interesting!" The Lady Parishioner stifled a dainty yawn behind a gloved hand. It all sounded so familiar—case work, clinics, the indescribable odor of the great unwashed! And what did it all come to in the end? The Lady Parishioner really didn't know—she felt something was lacking, but *what*, she was not quite sure.

Then Alice E. Cary—sweet, jolly, beloved missionary who is now on furlough from her Yodogawa House in Osaka, Japan, smiled and began to talk about a neighborhood house *that is different.*

FROM GRANDPOP TO BAMBINO

From Grandpop to Bambino, the delicate web of Christian friendship and understanding is being woven carefully, securely, in Osaka through the Yodogawa Neighborhood House, that piece of concentrated service nestling in the heart of Osaka's factory belt, down among the glass, dye, textile and other factories. It serves the upper section of the lower class, the intelligent, though not educated, workers in mill and factory.

"I WONDER . . ."

"I wonder," says Miss Cary, "if you realize how large a city Osaka is? It is two and a half times the size of Boston, and the sixth largest city in the world. Not alone is there great work to be done among the factory laborers, but also among the small shopkeepers, the clerks, the day laborers, the girls who work as telephone operators, or poorly paid postmistresses. Among mothers who work from morning to night in their homes to keep the children fed and clothed. Among fathers who go out daily to labor but cannot earn sufficient to support their families."

The children need the kind of care the clinic can give. "There isn't one child that I could put down as physically well," declared the Christian Japanese doctor who gives his service to the Yodogawa Neighborhood House, when he first examined the children. Just *how much* such a clinic is needed in Japan, and Osaka particularly, may be learned from the statement that Japan has the highest death rate of any leading civilized nation. That section of Osaka where Yodogawa Neigborhood House is located has the highest death rate for babies in the world, at least among nations taking statistics. The chief reasons for unemployment in Japan are sickness and poor health.

PRIZE WINNERS

The Yodogawa Neighborhood House is now four years old. Just listing the activities of such a place is a dull and sorry business. No life in just plain, dry facts. Let's enumerate them and have done with it! Kindergarten, where sparkling oriental eyes grow round with joy. So rapidly do these tots learn that in the primary schools of the district near the Neighborhood House the teachers say:

"None of the other children have any chance when it comes to class honors. They are all taken by the children who have been in the kindergarten."

EACH TO HIS TASTE

Clubs—clubs—and more clubs. Clubs for young men, clubs for boys, clubs for women, clubs for girls, clubs for the children. Grandpop has a club, but he prefers to drink tea, eat cake and talk. Grandma likes to listen, and just sit. Clubs and classes intertwine so we find the "Yodogawaites" learning arithmetic, English, singing, drama, embroidery, handicrafts and flower arrangement with vim and vigor. Folk dancing on the roof for factory groups gives exercise and recreation to weary bodies and minds—even the young men take this up. They, in fact, are the most enthusiastic of all.

RHYTHMIC REST

"There is a whole factory that comes to us as a group for folk dancing," says Miss Cary. 'There are about one hundred, and every third Friday they arrive for a period from 5 until 9:30. A committee is sent over in advance to arrange the program. They almost always choose folk dancing. If we let them, they will dance from six to nine. Any other group would be worn out. They seem stronger because they are on their feet when working—stronger than girls who sit all day."

Industrial Section of Osaka

BREAKING DOWN PREJUDICES

And this sort of thing is breaking down the age-old prejudice against a normal mingling of the sexes. Some parents object to their daughters going to the Neighborhood House, where they "hold hands with young men"—meaning simply that they clasp hands in the Virginia Reel!

In spite of criticism, Miss Cary maintains that supervised recreation, "hand holding" or otherwise, is better than the "movie" parties where the young Japanese of this generation are entirely without supervision.

Moving pictures shown in coöperation with a near by picture house and at the expense of the two great newspapers of Osaka, the *Asahi* and the *Mainichi,* add variety to the program.

JAPAN HAS FLAMING YOUTH

"While even some of the older missionaries criticize us for thus allowing the boys and girls to mix, Japanese business men have thanked us for affording this chance for young people, and old, too, to come together in a normal and recreational way.

"Yes, indeed, the social customs of Japan have begun to change—that is just the point. And they are swinging too far the other way. They judge the freedom of American youth by the American movies! I feel that we are helping them over this transitional period which is bound to come. I feel sorry for the young people of Japan now because they are hemmed in by the old customs and yet they yearn for the newer things."

SAFETY FIRST

And how eager they are not to be excluded—for naturally all cannot get into the Neighborhood House, and the ones actually living near by are the ones that the workers most desire. Just how eager they are may be judged by the humorous incident which Miss Cary tells of one applicant to the kindergarten, who fearing to take chances, filled in the last question on the application blank which reads, "What is your religion?" with the reply, "Same as yours."

IT IS DIFFERENT

At the start we said this was a Neighborhood House that was different—and it is. For back of and underneath the whole purpose is the desire to bring the Gospel of Jesus, a livable Christianity, to a people who need it if life is to be abundant. Now when the plan was first made and the House opened on November 10, the missionaries, Miss Cary, and Mr. and Mrs. Sherwood Moran, figured that if they were able to SAY anything about Christianity within a year's time, they would be doing well. Practically applied Christianity, with no label, was the strategy of their preliminary attack. But—well, let Alice Cary tell you what happened.

Recreation Hour at Yodogawa

CHILDREN'S FREE HEALTH CLINIC, YODOGAWA NEIGHBORHOOD HOUSE

TEN YEARS IN EIGHTEEN DAYS

"We opened on November 10, and on the last Sunday night of that month, November 28, a group of young people came in with Bibles. 'We understand that this is YOUR Book,' they said. 'Won't you explain it to us?' One of our Christian Japanese women took them into a room and talked to them for an hour. 'Come again next Sunday if you want to,' she invited. And they did. Like the proverbial mustard seed they continued to grow until one of the largest rooms is needed to accommodate them.

"What has happened to Takehara San? He used to be the worst man in the neighborhood," say the people. "If that is what Christianity does, we would like to be Christians, too."

THE WONDERFUL ONE HUNDRED

And at the heart of these meetings is the Band of Believers—100 in number. Twice a year there are baptisms. Transformations are daily taking place in the lives of men and women within the shadow of this house of friendship, and many come from afar.

WE TAKE CHRISTIANITY TOO MUCH FOR GRANTED

"Everyone who has lived in a non-Christian country comes to realize how much for granted we take Christianity in this country, and how much consideration for the personalities of others is lacking just in the ordinary every-day customs and courtesies of Japan, courteous as the Japanese are by nature," Miss Cary stresses.

REAL PARTNERSHIP

There is a real spirit of ownership and pride in the Yodogawa Neighborhood House. Perhaps that is one of the reasons why Kagawa, Japan's well-known Christian socialist leader, calls it "the best planned and most attractive settlement house" he had ever seen IN ANY COUNTRY. Government inspectors point it out as a "model settlement." The boys and girls, men and women, in the various classes and clubs not only contribute as they can toward the financial support of the house, but clean the windows, wash the floors, rearrange the chairs, and in many ways keep things fresh and clean.

"I ENVY THEM . . . "

"I have never seen new Christians grasp the real meaning of service sooner than these people are doing," said Sherwood Moran, after twenty-three were baptized into the sacred inner circle of the Band of Believers. "A more virile, earnest group would be hard to find anywhere—and they all come from OUR neighborhood," exults Miss Cary.

"It is an inspiration to see their enthusiasm. I always envy these new Christians the enthusiasm they have as they learn for the first time the love of God. They will be going out telling their friends what this love means to them in their lives. They try to bring them into the fellowship of our religious group. They are their NEIGHBORS—your neighbors, our neighbors."

Perhaps, too, this wonderful success for the Christian cause, a success attained in three years and a half, for which most institutions would have

needed ten years, is responsible for the visit of the Emperor's representative last spring.

FUKUNAGA SAN WHO LIVED IN A LITTLE HOUSE

It is an inadequate account of the work at Yodogawa House that does not include reference to the devoted, efficient Japanese members of the staff. But since Alice Cary is the lion of this particular interview, we can only mention Fukunaga San—Fukunaga who came up the long road from Buddhism; Fukunaga San who went down into the slums where Yodogawa House is now located, and lived in a little house.

"We had to hunt a long, long time before we could find a house not overridden with bed bugs," continues Miss Cary. "But we found one, and motherly Fukunaga San moved in. For a few days we dared not go near her for fear we would frighten the neighbors, because we were foreigners and might be misunderstood.

" 'Who is this strange old woman who lives alone?' the people began to ask. 'Let us go see her.'

"And within ten days children were running happily up and down Fukunaga San's immaculate stairs, looking at her picture books, playing games by the victrola and listening to her stories.

SWEPT TO VICTORY

"And how did Fukunaga San break the ice? With a broom! Exactly so. The first morning she went out and swept in front of her house. But she didn't stop there—she went on and swept in front of all five of the other little houses in her block. She did this three mornings and on the last day a man came out and said,

" 'Good morning. It is very nice of you to sweep in front of our house. Thank you.'

FUKUNAGA-SAN

VOLLEY BALL AT YODOGAWA

The older children's playground at our Neighborhood House in Osaka. Note the "slums" just the other side of the wall. This Yodogawa Christian settlement is in several ways a bright light in a dark region.

"Well, that was the beginning. When it came to the children, she brought her little six-year-old grandchild down from Kyoto. She did not hesitate to take this dearly loved one into the questionable atmosphere of that slum district.

" 'My little grand-daughter is visiting me,' she told children as they came from school. 'I wonder if you wouldn't like to come and play with her this afternoon.'

"They did come, and they kept coming. They have never stopped coming."

THE GOVERNOR CHANGED HIS MIND

"When the building began to go up, it was appropriated by the people," says Miss Cary. "They were as anxious for it to be opened as were the missionaries. 'Did you see that the floor of the big room was put down today?' became a major part of the conversation.

"When we had our opening exercises there were many dignitaries present. Japanese love any kind of ceremonial meeting," said Miss Cary with a twinkle in her eye. "Even the Governor came that day. At a ceremonial of this kind, people of authority are supposed to read messages of congratulation. They are written in such high literary form that the common people cannot understand them, in fact, NO ONE could read the message on the spur of the moment. The Governor took out the great, white sheet, unfolded it—and then folded it up again!

" 'No,' he said firmly, 'this does not seem to be in keeping with the spirit of this place. I would rather say a few words to you.' And his few informal remarks delighted the people."

MISS CARY EXHIBITS A FRIENDSHIP DOLL

BUSY BEES HUM

Then things began to hum, and they are humming so loud that they can almost be heard across the Pacific. Alice Cary is spreading her sweet enthusiasm all over the United States. When the Neighborhood House celebrated its first birthday, it was at the suggestion of the Japanese themselves that the party be made to include everyone.

"We are a Neighborhood House," said a Bible woman. "It is not right for us to spend our first birthday just among ourselves."

And what a party!

Alice Cary was born in Osaka, Japan, and is the daughter of the veteran missionary to that land, Dr. Otis Cary, now retired and living in Auburndale, Massachusetts. She is a Wellesley College graduate and has served in Japan under the Board since 1915. Directly after the war, Miss Cary served for nine months with the Red Cross in Siberia.

SOCIAL SERVICE IN ADANA

BY LILLIAN CLARISSA BRAUER

THE morning post has just arrived with a letter from one of the Turkish schoolboys who used to be a very faithful attendant at our Boys' Playground until this past fall when he moved with the rest of his family to Mersine, the seaport of Adana and Tarsus.

Most respected Miss,

I beg you to forgive me for not sending you a letter before this. I miss you and the Playground so very much that I am becoming really impatient to see you.

During the mid-semester vacation I planned to go to Adana, but the rain prevented. Whenever anyone comes here from Adana, my first question is this: 'How is Miss Brauer? How is the Playground? Are the boys attending as before?' I ask these questions because I wonder when I shall ever again see that fine playground which I love as I love my country. Here (in Mersine) there is no playground, and so I do my exercising at home by myself. I am a member of a training club and so play football every week.

What are you doing? How are you? I do want a letter from you very soon. I cannot express how grateful I am to you for the English lessons you have given me. On account of my having had those lessons from you, I am now able to be in the advanced class in English held at the "Turk Ojak" (a Turkish national club found in every city and village in Turkey), and have made quite a bit of progress. At the same time I am taking violin lessons and can play some of the latest music.

My mother sends you many greetings. We have another little sister in our home now. My father is working as usual. My brother is going to business school at night, and working in an office in the daytime.

It has not rained here in Mersine for over a month, there are no storms on the sea (the Mediterranean), and the weather continues to be open. Whenever you come to Mersine, I shall be very pleased if you make it your first work to find me at my school (the Middle School), and I shall show you over all the city and do all that I possibly can for you. Perhaps during our next vacation I will come to Adana, and then I will be sure to pay you a visit.

I want to ask a favor of you. I have finished reading all of those fine magazines you gave me, so now if you would only send me by post some of your old magazines, especially "My Magazine," I shall be most grateful to you. I find these magazines very helpful, and so I beg of you not to forget to send them.

Please remember me to the teachers, helpers, and boys at the Playground. I clasp your hands and render you my deepest respects.

Your friend,

This Turkish high-school boy was our first volunteer helper at the Boys' Playground, and really took a keen interest in the work and felt a sense of responsibility for it. He worked hard for it, which goes to prove again that the more a person puts into a thing, the more he gets out of it.

This year we have about ten volunteer helpers among the older boys at the Playground, and they are proving very faithful and helpful. They are all very eager to learn English, and so I give them one English lesson a week, and they help at the Boys' Playground every day, some in the Field House, checking out books, puzzles, pictures and checkers, others playing the phonograph for younger boys who want to listen, while still others engage in games on the playground proper with the smaller boys who often get into mischief unless they have someone to direct their play.

Several of these older Playground boys, eager to be of service wherever needed, teach reading and writing the new Turkish letters to boys who work and who are greatly pleased to have an opportunity to learn during their "time off." Since the custom is for children to become apprentices as young as seven years, there are a number of families who send their children out to labor at that early age. Many of these youngsters work in the cotton factories of Adana from twelve at noon until twelve at night, or vice versa, and so are deprived of their right to attend either day school or night school.

At our Girls' Playground, too, we have volunteer helpers who play with the little children and the older girls, teaching them new games and songs and telling them stories. It is always a pleasure to have such a group to train for leadership, for when a person once feels the joy of service, he is apt to want to continue; there is nothing needed more in this country than the spirit of service.

The mothers and other women and young girls who, all last summer, took lessons in reading and writing the new Turkish characters at our Girls' Playground, were so pleased with the course that they are asking for a continuation course; we plan to give it, also more of the illustrated talks on "Child Care and Child Training" given last year.

There is a young Turkish woman here (she knows English very well, having had an English governess as a child) who derived so much benefit, when her baby was tiny, from a little booklet I lent her, called "Our Babies," that she is translating it into Turkish in order that other Turkish mothers may be helped by it. We are now investigating the possibility of getting exact reproductions of the attractive, colored pictures and illustrations of how to do the various things treated in the little booklet, for many illiterate mothers could learn a great deal simply by looking at these helpful illustrations. We sincerely hope that when mothers care for their babies according to the instructions in this booklet, there will be a decided decrease in the present very high infant mortality rate.

We are so delighted that the actual carrying out of our long-talked-of plan of opening a public reading room in Adana is now being taken over by some public-spirited and socially minded young Turks who feel that they ought to be able to establish and maintain such an institution without any more than counsel and encouragement from us Americans! Isn't that welcome news? The idea that they just want our money is too prevalent. We feel encouraged that there is an increasing number of these people who are becoming interested in serving others.

How pleased we are at last to have a Social Service Center Home where we can have our friends of different nationalities, faiths, and ranks of life meet, in order to understand one another better on becoming better acquainted! We can get closer to these people by having them share our home life. A couple of young Turkish men about to be married, wanting their future homes to be as attractive as possible within their means, have asked me to help them select and arrange their furnishings, for they say that they like the simple but attractive way in which we have furnished our Home Center; the help you good friends have given towards this we do most heartily appreciate, and we hope that many will find here aid and encouragement for nobler living.

With a young American man now on the way to Adana to help carry on the social service work already started, and to enlarge it as soon as his command of the Turkish language permits, its future seems more promising than ever. We appreciate all that you loyal friends have done to make it possible, and in order to realize our hopes and plans to be of greater service out here, we bespeak your continued interest in this our "common task."

"They always sit cross-legged with their plates of food before them."

A DAY IN ABBOTT HOME, WAI, INDIA

THE 6:30 gong rings! Boys' voices are heard. The "dormitory" at Wai, India, becomes a beehive of murmurs and activity. Boys and more boys, headed for Abbott Home, where they will breakfast on unleavened Bhaker (bread) and a curried relish. About the "dormitory," do not let your imagination paint a four- or five-story brick building with comfortable bedrooms. Rather, visualize it as a long, white, one-story series of rooms under a red tile roof. The boys' rooms contain their little tin trunks for their possessions, a cupboard made from a large packing box for their clothes, and a stand along one side of the wall on which they place their bedding. In fair weather it is hung outside to air and at night spread on the floor.

The sound of singing, the Lord's Prayer repeated by many young voices—we are in the Mission School now, where from 7:30 until 10:30 the children have classes. In the middle room of the school, a fine stone building, are the tiny folk, sitting on rope matting or little stools.

During the long noon recess from 10:30 to 2:30, on account of the excessive heat, the boys run to the river for a cooling swim, and the girls bathe at home. After a luncheon of some bread and plenty of curried vegetables, the girls come to the bungalow for a sewing lesson.

Like all children, the Abbott Home youngsters love to play. Indian games are full of fun and they play them with all the energy of children the world over.

At the close of the afternoon session see them scurry for home! Here there is sweeping to be done, rice and grain to be looked over, vegetables to be prepared, weeding to be finished, and grinding to be accomplished—for all Indian girls must be taught to grind. Some of the boys help the *mali* (gardener) water the Bai-Shabi's garden and do other small chores around the mission.

At mealtimes the boys and girls sit cross-legged on the ground in front of the Home with their plates of food before them. The evening meal is at 6:30 and consists of rice and pulse on which Daniel thrived in Biblical times. After they have eaten, each one scours his brass plate in sand instead of "Old Dutch Cleanser," until it shines like a full moon. At 6:00 o'clock, prior to supper, the Abbott School folk gather for evening prayers and on Saturdays have a song fest. Then they sing to their heart's content and the ruination of their vocal cords. Play and study follows the last meal, and then comes the night—

"The sun's rim dips,
The stars rush out,
With one stride comes the dark."

"Full of fun . . . they love to play."

Miss Salazar

THE SOCIAL WORK AT GUADALAJARA

By RAMONA SALAZAR

IN January, 1930, when the social work was started, there was no money for equipment, there was nothing but the good will of a bunch of young people ready to serve, and an inadequate old church building located in one of the sections of the town where there are more centers of vice and more poor people living in bad conditions, economically and morally speaking, than in any other part of it. For these reasons the building is wonderfully suited for the establishment of a social center. At the beginning it was rather hard to get people to enter it, because they knew very well it was a Protestant church.

The first week I enrolled in my evening school only six pupils who were impelled by curiosity. But they saw that Protestants were not so bad as they thought, invited their friends, those friends brought others, and now I have already enrolled two hundred and eighty-five pupils. They love their school, love their work; all of them look happy and clean. It is a great joy to watch them and see how different they look and how completely their attitude has changed toward themselves as well as toward the school.

No one of the teachers receives a salary. What they want is to help and to coöperate in the work. Some of them come from the opposite section of the town, but they don't mind it; they come to school evening after evening to do their share. The most interesting part of the matter is that among them are some Catholic teachers who *asked* me to let them help.

Two basket ball teams have been organized already. It is surprising to see how proud they are of belonging to the team and how happy they feel over having a place to play in. Last week they had a basket ball game with a high-school team and charged five cents, their purpose being to buy their equipment.

Another school activity is the Assembly period on Fridays. At first they didn't show interest in it; they wanted to go home. During the last few weeks there has been a complete change: not only do they willingly go to Assembly; they take an active part in it. They have discussed vital topics such as: What is a Mother?; Should Women Be Respected?; Must Men and Women Have the Same Rights? They love to have the opportunity to express their own ideas.

The Mother's Day program was simple but full of the spirit of reverence and love for mothers; each pupil took his mother and honored her on that occasion. We have planned a program for the end of the school year. The shorthand teacher has already three pupils to be graduated on that day. This month there is on hand our Library program; each one is asked to bring a book to give the "Good Will Center Library."

Besides the Evening School activity, something more has been done. More than fifty bags with the social center's name, "*Centro de Buena Voluntad,*" on them have been placed in homes in different parts of the town. The purpose has been to get worn clothes, shoes, or anything people don't use, in order to repair them and make them usable. Clothes are disinfected, repaired, and given at a very low price to people in real need of them. Old chairs, benches, and tables, too, are repaired and used in our school.

Thank God! God gives plenty. The building is no more enough to contain so many pupils. Even less enough to carry out another project already in mind. It consists in having little shops where men and women who may be in real need of work could earn something for their families by making over the old clothes, shoes, etc. to be sold to the poor. I hope to have money to rent the house next to the church in order that the plans may be carried out.

I have been asked to write articles about the social work for a Mexican newspaper, and very gladly I have done so; this has borne fruit because

people are getting interested in what is being done and are trying to help with money, good will bags, and benches and chairs for the school.

The field is very extensive; the opportunities are great. It is surprising to see how quickly our masses respond to the efforts made in this work. All that they need is to be stimulated; they need people of other social classes who will sympathize with them and understand them. Among them are found fine characters and intelligences ready to respond to anything that means culture because they are anxious to lift themselves to a higher level.

RELIGION AND SOCIAL SERVICE AMONG AFRICANS

By R. V. SELOPE THEMA

Mr. Thema is assistant secretary of the Bantu Men's Social Center of Johannesburg, native secretary of the Johannesburg Joint Council of Europeans and Natives, sometime secretary of the South African Native National Congress, and a contributor to magazines and newspapers dealing with native and colonial affairs.

A NEW type of African has come into being. This type, unlike the old, will not take things for granted; it does not want to believe without questioning and examining; it is not afraid to criticize some of the passages in the Bible and even the acts of some prominent men mentioned in the Book of books.

Thus the problems which confront the missionaries of today are not the same as those which faced the missionaries of a hundred years ago. Then the problem was how to win the African over to Christianity from heathenism, how to change his outlook on life. Remembering the struggle which they had to wage against this heathenism, they unhappily but inevitably told the Africans to discard their traditions, customs, and laws, as they were "incompatible with the principles of Christianity." But instead of filling the resulting void in the life of these people, the missionaries preached the gospel of individual salvation only, urging the Africans not to worry about worldly things but to expect their reward in the New World after death.*

TWO EXAMPLES OF THE NEW TYPE OF AFRICAN

"We have been told," said a young African in a discussion I listened to in Johannesburg, "not to worry about worldly things, not to endeavor to secure the wealth of this world, but to aspire for heavenly treasure.

"This is all bunkum. The truth is, we have been deceived by the missionaries because they wanted the white people to secure all the wealth of Africa while we are expecting to get ours in heaven.

"If it is true that it will be easier for a camel to enter through the needle's eye than for a rich man to enter the Kingdom of Heaven, then very few white men will enter there. But do you really believe that the white man, who knows so much, who has traversed the boundless ocean and the limitless sky, and who has harnessed the forces of nature for human progress and comfort, can go on accumulating wealth when he knows that it means his exclusion from heaven?

"I do not believe it. My own belief is that men who live in luxury and comfort here on earth will inherit the Kingdom of Heaven. The story of Dives and Lazarus is only a figure of speech and does not hold good as far as God's dealings with men are concerned. If God is love, as we are told, then He could not be so cruel as to exclude from heaven men and women who have created a heaven on earth for themselves."

Yet another discussion. The subject was the economic position of the Africans, and the hero of the day was a brilliant young African, fresh from college. It was evident that he keenly felt that his people were economically losing ground. He belonged to the radical school of thought of young Africans. To him the white man was the natural enemy of the freedom of his race, and his program of emancipation was the adoption by Africans of revolutionary methods: the white man did not appreciate the settlement of disputes by peaceful methods; he understood the argument of brute force.

*The writer is making a general statement of course. He is evidently not familiar with the work of the early missionaries of the American Board who practically from the beginning laid great stress upon the life of the African right here and now. Our missionaries have always tried to raise the economic condition of the people, not to speak of giving them medical and educational training for better and happier homes. They have done this while emphasizing the eternal significance of human life.

"The missionary," declared this advocate of direct action, "has preached to us the gospel of peace in order to pacify us; he has told us of the salvation of our souls in heaven; but he has not told us of the salvation of our flesh on earth. He has told us that a man cannot live by bread only, but also by the word of God; but he has said nothing about the truth that a man cannot live by the word of God only, but also by bread. That is logical, is it not?"

"It is," cried his companions.

"No amount of preaching will save the soul of a starving man," he continued. "If the missionaries wish to save our souls let them save us from starvation and misery. We are starving because the white man has robbed us of our land, has imposed heavy taxation upon us, and has made it hard for us to rear cattle, sheep and goats—the only wealth known to our race. His aim is to make us servants of the white race for all time, to exploit us for his enrichment and comfort. And Christianity is an instrument through which he is enabled to hold us in subjection.

"Go back to the religion of your fathers, to the worship of African gods. You are being oppressed because you have forsaken the gods of Chaka, Moshesh, and Sandrile (ancestral chiefs). Children have no more respect for their parents, and women have lost respect for men because you have given up your customs for the customs of foreigners."

WHAT THE AFRICANS WANT IN THESE DAYS

These are the sort of problems which await the missionaries who come today to Africa, particularly to the south. I have perhaps painted so black a picture that people may think that the position is hopeless. This is not what I want to convey.

The Africans are human beings, reasonable and intelligent. If some of them appear to be antagonistic to missionary activities, it is not because they are truly opposed to the religion of Christ but because they feel that the missionaries who have taught that all peoples were the children of God should come to their rescue in their hour of need.

Preaching about the principles underlying the Christian religion is all right, but it is not sufficient. The Africans in South Africa want a religion that will deal with the practical things of their life, that will show them the way out of the difficulties created by the change which has come over Africa as the result of its colonization by European powers. Fundamentally speaking, they want the Christ who came to earth to establish the Kingdom of Heaven in which there will be no Jew nor Gentile, no rich nor poor, no master nor servant, but the children of God and one Father enjoying equal opportunities and equal rights. They cannot understand the missionary who is concerned only with their souls and not with their flesh; they want a Christ whose Divinity does not rob Him of the significance of His Humanity. They want that Christ who healed the sick, helped the poor, and condemned the barriers which existed between Jew and Gentile.

TRYING TO MEET THESE WANTS

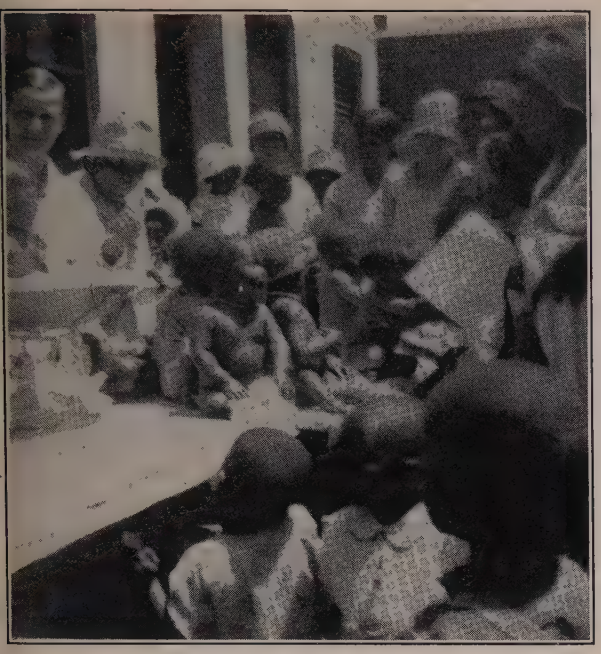
The late Dr. F. B. Bridgman and the Rev. Ray E. Phillips of the American Board Mission were the first to discover that what the Africans wanted was a religion of service. So they interested themselves in the welfare of the Africans, whether Christian or heathen, whether members of their church or not. They got into touch with the leaders of African thought and tried to understand their point of view in regard to the economic and political conditions of their people.

At first it seemed as if they were not going to succeed in cultivating friendship with these leaders who had lost confidence in the justice of the white man. But they persisted, and eventually they won a group of men whom they organized into a debating society. It was at the meetings of this society that the Africans and whites met to learn and understand each other's points of view, and it is no exaggeration to say that the white men here discovered that Africans were not "baboons," and the Africans discovered that the Europeans were not "devils" but human beings. It was a wonderful discovery, and led to the formation of interracial committees and to the subsequent awakening of the conscience of white South Africa to the disabilities and injustices under which the Africans are laboring today.

Since the inauguration of social service among the Africans in Johannesburg and the neighboring towns by the American Board Mission, hundreds of Africans are beginning to understand that Christianity means the rendering of service to others. For they now see a man like the Rev. Ray E. Phillips endeavoring not only to win the heathen over to Christ, but also attending to their needs. They see him mixing with crowds of African mine workers, the majority of whom are heathen from the native reserves, playing games with them, and showing them wholesome moving pictures. They see him playing with children in the slums of Johannesburg, and they see him visiting the sick, the poor, and the distressed in order to comfort them.

"Why," they say, "this man is a real disciple of Christ. He does not allow his white skin to rob him of his humanity."

The moving pictures which are shown at the mines, in the native townships, in the hospitals,



At the Babies' Clinic in Johannesburg

Training the Body

Preaching the Gospel

A Compound Scene at Johannesburg

The Settlement

gaols and reformatories, at lazarettos and refuge homes, in the sugar mills of Natal and far-away Rhodesian mining centers, are doing a great deal to keep the Africans from drifting into bad ways.

At the Bantu Men's Social Center, educated Africans spend their leisure evening hours in reading, in playing wholesome games, in listening to lectures given by prominent Europeans, or in debating topics of interest with groups of Europeans interested in the welfare of Africans. Educational facilities are also provided, and quite a good number of men are attending the evening classes which are supervised by the Rev. E. W. Grant of the Wesleyan Methodist Church. Denominational considerations do not enter into the program of the schools, and as a result people are beginning to realize that Christianity, in spite of Church divisions, is a force that works for unity and brotherhood.

The cry of African parents is that their children, as the result of their adoption of the Christian religion and the white man's rule, have got out of control. They have no more respect for old age and for persons older than themselves. Now a movement to meet this situation has been inaugurated. Both African boys and girls are being organized into what are called "Pathfinders" and "Wayfarers," run on the lines of the Boy and Girl Scouts. Thousands of boys and girls have enrolled in this movement. It is not saying too much to aver that the work is being appreciated immensely by the African people, who realize that the training of boys and girls for useful life is essential to the future of their race.

TO RECAPITULATE

I have already said that it was the American Board workers who discovered the Africans in the slums, where they were nursing their grievances against the disabilities imposed upon them by the white man. They called them out of the darkness of oppression into the land of hope and showed them the way of salvation. They told them to cultivate friendship with Europeans, and paved the way for the Interracial Committees which have been established in nearly all the big towns of South Africa. The influence of these committees is proving a mighty force in the political life of the country. Public opinion is being educated and changed in the direction of interracial coöperation in all things that are for mutual progress. These committees are regarded as bridges across the color line. They have inspired hope and faith in the ultimate triumph of justice and righteousness.

THE QUESTION OF QUESTIONS

By MINNIE ESTHER CARTER

WHY should we support missions in Africa? Are the Africans not happier if left to follow their own customs? These are questions we often hear. But is the missionary the only one who has upset the African's "happy" mode of life? Let us look at some of the other influences that have entered Africa and note the results.

The traders came, and with them whiskey and gin. How the great Chief Khama struggled to keep out this evil which threatened his people! Who influenced the nations to prohibit the sale of the White man's drink to Africans? The missionaries.

The slave dealers came to Africa, leaving behind them a trail of woe. Who have been foremost in healing "that open sore of the world"? The missionaries that followed Livingstone's lead.

The exploiters of natural resources came and demanded ivory from the jungle, and gold and diamonds from the earth. Natives were required to produce these riches, so in countless numbers they were lured away from their homes. In crowded compounds thousands live unnatural lives, away from the restraining influence of chief and tribe. They are left to find their own amusements during their leisure time. No wonder they quickly learn to gamble and to brew from molasses or sugar and yeast drinks more inflaming than their native beer, or even the smuggled White man's brandy. Who have brought them wholesome bioscope programs, and opened up for them social centers, and furnished them with uplifting Sunday services? The missionaries.

The foreign settlers saw great opportunities for cattle raising, corn and sugar plantations, and so forth. Africa was not prepared to withstand the civilized invaders with their modern methods of warfare. In a comparatively few years practically the whole of Africa was under European control. What chance had the African to hold his ancestral land against the greedy farmer? In the early days certain missions secured reserves, land set apart for natives, among whom the missionaries were allowed to work. Other locations also were assigned for native occupation, but which of these

has the White schemer not been able to alter? The mission reserves.

Natives pay taxes to these imposed governments, but who have started practically all the schools in which they may learn the language of their rulers, and catch a broader glimpse of life that will help them to know how to meet this incoming tide of civilization? The missionaries.

Shall we continue to support these missionaries, or shall we leave the Africans to find their own way of swimming out of this whirlpool of foreign influence that has suddenly engulfed them?

DIANA'S INDIAN DIARY

By ISABEL BROWN ROSE

XIX.

KAMALAPUR once more! Home sweet home! How one thrills at the thought of home, whether it be a palace, or a hut, or an Indian bungalow. And how good it is to have been away from home sweet home! Our Buddhist pilgrimage has opened up to us an entirely new realm of interests. Luke and I have already learned by heart some of the lovely passages from "The Light of Asia," and we are going to read together in the evenings a few outstanding books on Buddhism. We hated to say good-by to Claud at Kamalapur Station, for he had to go straight up north without stopping off with us for a few days as we had planned. We shall not likely see him again until we return from furlough two years hence. He is a dear fellow, so sympathetic and understanding in spite of his domestic handicap—or is it perhaps because of it? Who knows?

We had some curious experiences on the way home. We traveled up from Madras in a four-berth compartment which, by Claud's arrangement, was ticketed "Reserved." At Wadi Junction, where His Exalted Highness the Nizam's Railway takes off east into Hyderabad State, a special royal train was about to start, so we strolled across the platform to watch it. Several closely screened carriages contained the harem—or rather, that portion of the harem which had been honored with an invitation or command to accompany H. E. H. on this particular jaunt, for rumor puts the number of his wives at over three hundred. Some of his numerous progeny were looking out of the windows of the following carriages. Then came a section whose use we could surmise from the many cooks and kitchen boys bustling about, and from the appetizing aromatic whiffs emanating from it.

Suddenly a trumpeter blew a signal for the train to start. When it had moved a few feet there was a wild stampede down the platform. One of the harem attendants had got left behind. The train pulled up and the delinquent was bundled in with much scolding. Once more the bugler bugled and the royal train got under way . . . and once more the same thing happened. This time it was a dilatory manservant. As the train slowed down he jumped on the running board and crawled through a window. The third blast of the bugle was blatant enough to let us know the state of mind of the bugler. He gave an indignant look around as though daring anyone to stop him this time, and hopped into his little box as the train made its third and last get-away. We were told that there were 450 souls on that train—wives, children, and a staff of clerks, attendants, and servants. How terribly complicated life would be if one had to carry around 449 companions even on the simplest journey!

Well, we were nicely settled down again in our reserved compartment, and the guard had raised the whistle to his lips, when a distinguished-looking Mohammedan gentleman rushed along the platform, peered distractedly into our carriage, eyed the vacant berth longingly, went away, and came back again.

"Wouldn't you like the fourth berth here?" queried Claud in his usual friendly way, addressing him through the open window.

"I thank you. You *are* kind. But I would be sorrowful to disturb you. The other first-class carriage is, alas, too much full."

"Then come along," and Claud rose and opened the door.

With one foot on the step and one hand on the door handle, the man still hesitated. "You are quite sure you no object? Or Madam your Lady?"

We knew, of course, why he was diffident. Many white folks object to traveling with Indians. They sometimes show their dislike all too plainly, and there are deplorable cases of downright rudeness. So I hastened to assure him that not even Madam the Lady had any objection. He gratefully accepted our offer, and the long-suffering guard looked benevolently on while the man's numerous and bulky possessions were tucked under the seat or stowed away on the upper berth—baskets and

bundles, a wire-netting meat-safe with his food for the journey, and an earthenware jar of drinking water in a wooden stand. We noticed the large crowd of young men and boys seeing him off, to say nothing of servants.

He proved a charming traveling companion, with a cultured voice, suave manners, and wide interests. With true oriental expansiveness he soon told us that he was an architect, partly responsible for some of the elegant new buildings adorning Hyderabad City.

"I'm surprised to hear you're an architect," said Luke. "Judging by the number of young men seeing you off I presumed that you must be a college professor and that those were your students."

"Students?" laughed our friend. "Well, to be sure, some of them *are* students; but they are all my own relatives—my sons or my nephews."

"Sons or nephews?" echoed Luke. "Then you must be one of a large family, to have so many nephews."

"The sahib is mistaken. I have only one brother, but he and I, between us, have two and a half dozen sons."

Two and a half dozen sons! My brain reeled for a minute and I thought I must be in a grocery store ordering eggs or oranges.

"You *have* been blessed by Allah," remarked Claud.

"Oh yes," agreed the Mohammedan cheerfully, "not so bad. My brother has only a round dozen, but I eighteen."

You will please note that he was counting sons only. Daughters were incidental—merely thrown into the bargain. And alas for Indian etiquette which forbade my inquiring how many wives had had their share in contributing these two and a half dozen blessings from Allah!

Surprises and shocks like this make India an intensely interesting place in which to live; but this kind of thing shows the almost impassible gulf which different social customs create between the brown man and the white. An English architect, for instance, would have a great deal in common with this Mohammedan architect, and they would talk arches and architraves, pillars and posts, bastions, and flying buttresses *ad libitum*. The Indian would call at his English friend's home; would probably be introduced to his wife and family; would possibly be invited to dinner. But if the Englishman called on the Mohammedan he would meet only the male members of the family. If he saw anything at all of the womenfolks it would only be a fleeting glimpse of heavily veiled figures in the background. He might possibly inquire about the health of the children but not of the wife or wives. I notice this inhibition so much when visiting orthodox Hindu or Mohammedan families. As I sit chatting with the women, they will all of a sudden get up and run off; and when I look around I discover that their lord and master has arrived. Being a white woman I can sit in his presence and talk to him with impunity, but it would be unthinkable disrespect for his own women to do so. Nowadays, of course, and more especially in the towns, many enlightened men give their women comparative freedom, and many young men are demanding educated wives, for they crave the intellectual companionship which they see the white man enjoying in his own home.

XX.

It was jolly to get back after a month's holiday. Jim and the Bruntons, poor dears, are looking wilted after the continuous heat of the summer. Things will not feel normal till we see Pansy and our two young ladies again, in a fortnight or so. They have had a splendid season at Mahableshwar, and we have forbidden them to put their noses into Kamalapur until we (as well as the over-optimistic newspapers) report that rain has actually fallen here. There is no sign of it yet, though there are the usual premature reports of the monsoon having broken in Ceylon. The skies are like brass and the sun is pitiless.

"And that inverted Bowl we call the Sky,
Whereunder crawling coop'd we live and die,
Lift not your hands to IT for help—for IT
As impotently rolls as you or I."

The ground is dried up and full of cracks, and the scraggy cattle vainly nose around in search of a bit of green by the wayside. The only thing that enlivens the deadly dull landscape is the vivid patches of the gold mohur trees, which put out their gorgeous red blossoms already for our homecoming. The thermometer has touched 117 degrees in the shade, but—as Sunny Jim facetiously remarks—you don't have to stay in the shade! And most of us can't even if we wanted to.

We were just in time for the celebration of the Bruntons' silver wedding. Indians are so dear and friendly when there is anything like this afoot. They love a joyful occasion and are overwhelmingly generous in their congratulations and their expressions of good will. Mr. Brunton has been a member of the Municipal Council (Board of Aldermen) for years and has proved a most useful citizen of Kamalapur as well as a first-class missionary. He and Mrs. Brunton had numerous invitations to Indian homes, both Christian and non-Christian, where special *pilau* and special sweetmeats had been made in their honor. The Municipal Council gave a big conversazione which was attended by all the

SILVER WEDDING CELEBRATION

white folks here and by every prominent Indian in the city. The Bruntons were presented with an illuminated address setting forth all their virtues, and were decorated with so many garlands that their faces peered out of them like tiny pictures peeping through enormous floral frames.

The affair I enjoyed most of all was the entertainment given by the staffs of our missionary institutions—Mr. Brunton's six schools, the Girls' School, the Leper Asylum, the Home for Untainted Children, and our hospital. Here is a verbatim copy of the original acrostic composed for the occasion by a prominent Brahman teacher—the friend of us all and a fine Christian in spirit and outlook, though he still worships his little brass gods in his own home and punctiliously keeps all the Hindu holidays and holy days.

TO

Reverend and Mrs. ARCHIBALD BRUNTON, M.A., B.D. Kaiser-i-Hind Medal.
Kamalapur, India.

Venerable Sir,

SWEET is the garden where we have now joined to offer You and Mrs. Brunton our hearty congratulations on your

SILVER WEDDING

IT can be said here that a few have the fortune to come to a happy stage as this & we humbly pray THE ALMIGHTY to bestow on you both His blessing.

LONG live you both to see many more periods like the present one, & let you both be as happy & cheerful as ever.

VARIOUS kinds of qualities in you and Mrs. BRUNTON have drawn so many of the Souls near You & the testimony of the same, is today's gathering around You.

EVER since you have been here you have done such an enormous good to the people entrusted to, your care the enumeration of which is beyond the power of our humble and MEEK PEN.

REVERENCE you command by being an Example to others.

WORTHY you have been by being kind to all.

ENLIGHTENED you are by making efforts to do so.

DEVOTED you are to the LORD of the universe &

DOING all you can, you have won the hearts of all.

INDUSTRY has been your life & so,

NEVER have you failed & never You will fail in Your Career.

GOD BLESS YOU BOTH.

We beg to remain,
Venerable Sir,
Your most obedient servants.
STAFF of the MISSION,
KAMALAPUR.

June 10th.

(Shri-Krishna Press, Kamalapur.)

In his speech of thanks, Mr. Brunton referred to the wish "Long live you both to see many periods like the present one," and remarked in his usual droll way that he didn't know how his wife felt about it, but as for him personally he felt that one silver wedding in a lifetime was enough! Then he added gallantly that if the Hindu belief in transmigration were right and if he were therefore in for a few million re-births, he fervently hoped that every time he celebrated his silver wedding he would have the same partner by his side!

Don't you love the quaint English of the acrostic? It is surprising that our Indian friends make so few mistakes, though of course some of their mistakes are ludicrous. I believe I called you a brick in a recent letter. I shall have to avoid that expression when speaking with my Indian friends, for it led to sad misunderstanding in an insurance office in Bombay. One of the English clerks had given his assistant a difficult bit of work, and when he found it well done he praised him and said, "Good for you, Baboo, you're a brick." Imagine his astonishment on finding that he had been reported to the manager for using "offensive and derogatory language." He hotly denied the accusation, ran it to earth, and discovered that Baboo, not understanding what it meant to be called a brick, had looked the word up in the dictionary and had read that "brick" signified "baked mud"!

THE "GREAT SOUL" OF INDIA

*A review of "Mahatma Gandhi's Ideas," by C. F. Andrews**

By MABEL E. EMERSON

FOR ten years a little withered man in India has been a world figure. People everywhere have queried about him. They have tried to solve the secret of his leadership and have asked many a question as to just what he believes and why. These many questions are now admirably answered in *Mahatma Gandhi's Ideas* by C. F. Andrews. We are fortunate indeed in having a book written by Mr. Andrews, one of the outstanding missionaries in India and for many years Gandhi's most intimate Christian friend.

Perhaps the question most frequently asked about Gandhi is, What is his religion? Is he a follower of Jesus? Gandhi's own reply to this is that he is a conservative Hindu. Hinduism, he says, satisfies the deepest longings of his soul. God he regards as the living power that is changeless, for he says "I can see that in the midst of death life persists; in the midst of untruth, truth persists; in the midst of darkness light persists; hence I gather that God is life, truth, light. He is love; He is the supreme Good. God is personal to those who need his personal presence; He is embodied to those who need his touch; He is all things to all men; He is in us and yet above and beyond us. Man may banish the word God in taking an oath but he has no power to banish the Thing itself."

SOUL-FORCE RATHER THAN NON-VIOLENCE

As for the principles which dominate Gandhi's life, we have his own word that *Ahimsa* (non-violence) "is the first article of my faith; it is also the last article of my creed." The term non-violence does not adequately express all that Gandhi means by *Ahimsa*. It expresses in negative passive terms what is to him a positive, motivating principle. "Soul-force" (*Satyagraha*) better expresses what Gandhi means. It is not mere acquiescence, but freedom from resentment coupled with outgoing love—a force independent of pecuniary or other material assistance.

This idea of soul-force was first awakened in him by the reading of the New Testament. It is best exemplified, he says, in Jesus, Daniel, Socrates. There can be no such thing as failure where love (soul-force) is used. If this way of life were adopted universally it would revolutionize social ideals, do away with despotism and destroy militarism under which the nations of the West are groaning and which promises to overwhelm even the nations of the East.

Utterly devoted though Gandhi is to this idea of soul-force, he has not always been able to carry with him all of his professed followers. The outbreak of violence in 1921 when the campaign of non-violent non-coöperation was at its height was a great sorrow to Gandhi, and the world recalls how in 1924 he entered upon his twenty-one-day fast as a personal protest against the violence which had been resorted to again and again in the months preceding. Fasting he believes is a means of self-purification, and whenever his followers fail to carry out the principles of *Ahimsa* he feels that he personally has been at fault, that there has been something wrong in his own spiritual leadership. Prayer also has a vital place in his life. He goes so far as to say that "no act of mine is done without prayer."

Gandhi is of course a mystic, yet he is not one who withdraws himself from the problems of the world to spend his time in contemplation. He believes that the hours of silence and meditation must be tested by service, and he has little patience with the person who withdraws himself into a life of meditation and is blind to the human needs all around him.

*MacMillan Company, N. Y. $3.00.

IDOLATRY, COW-WORSHIP, CASTE AND CHILD MARRIAGE

If this little man be a true exponent of Hinduism, we must admit that there is much that is lofty in his religion. But what about the Hinduism of the masses? What about idolatry and cow-worship? What about caste, "untouchability" and the degradation of women? Has Gandhi anything to say about these?

Idols do not effect any feeling of veneration in him, but because symbolism means so much to human nature he believes that idols are an aid to worship for many people. As for cow-worship—he says that to the devout Hindu the cow is the symbol of all the sub-human world, and through cow-protection and cow-worship man realizes his identity with all that lives. He denounces the maltreatment of cows which is evident all over India.

He believes that in the system of caste there is something of value in dividing people into social groups, especially related to various lines of occupation; but caste as it is commonly practiced in India resulting in impassable barriers between the groups and an utter lack of brotherliness, Gandhi condemns. He believes that it is an excrescence and no real part of Hinduism. As for "untouchability," that principle which condemns sixty millions of people to the depths of degradation, Gandhi says "it is the greatest blot on Hinduism." He refuses to recognize it and says that if untouchability were an integral part of Hinduism he would abandon that faith. In all his personal relationships he refuses to recognize untouchability. He lives in the closest possible fellowship with these outcastes. Members of that despised group have been received at his *Ashram* (retreat) on exactly the same terms as members of castes, and he has himself adopted a girl from the untouchable group. So terrible a thing does he consider untouchability that he declares India will not deserve freedom so long as this blot upon its life remains.

Gandhi is vehement in his condemnation of the position of women in India. He denounces the whole system of child marriage, the attitude toward child widows, and the dedication of girls to an immoral life in the temples. He believes that men and women are equal. At his *Ashram* there is no seclusion of women. They are received on an equal basis with men and have a vote in all the affairs concerning the common life. Co-education has been adopted there and no child marriage will be countenanced. Gandhi is one of the staunchest supporters of the India Women's Movement.

While first and last Gandhi declares himself to be an Orthodox Hindu, his life is one of great spiritual freedom. He believes that no religion is false although every one is imperfect. All religions have served to enrich mankind. He has been himself a close student of Islam, Judaism, Zoroastrianism, and of course Christianity. Each one of these religions has made a contribution to his own religious thinking, and he counts among those who profess these various religions some of his most intimate friends.

HIS OPINION OF CHRISTIANITY

As for the influence of Christianity, or more especially Jesus, in his life, he has much to say. It was when he was in England as a young man and was receiving an income of £3,000 per year that the influence of Tolstoy came into his life. That led him to study the Sermon on the Mount. Jesus' words came to him with spiritual power at a time in his life when he was on the verge of atheism. Orthodox Christianity does not attract Gandhi, but Jesus, he says, is a bright revelation. He says, "If I had to face only the Sermon on the Mount and my own interpretation of it, I should not hesitate to say, 'O yes, I am a Christian,' but I know that at the present moment if I said any such thing I would lay myself open to the gravest misinterpretation. Negatively, I can tell you that to my mind much of that which passes for Christianity is a negation of the Sermon on the Mount." He, like Tagore, believes that the Society of Friends most nearly represents what they have read about the Christian life in the Gospels. He believes that if the principles of the Sermon on the Mount were universally applied, they would revolutionize the whole of life.

Not only the New Testament but many of the great Christian hymns have fed his soul. He is especially fond of "When I Survey the Wondrous Cross," "Lead Kindly Light," "Nearer My God to Thee," "Abide with Me," and "Rock of Ages."

POLITICS

When it comes to Gandhi's relation to government, Mr. Andrews characterizes him as a saint in politics. With an honest heart and the greatest sincerity of purpose, Gandhi has applied his principle of *Ahimsa,* non-violence or soul-force, to the political problems which have confronted him. In his early years he was a most loyal subject of the British government. He believed that Britain was true to her declared policy to hold India in trust for the Indian people. He had the greatest respect for the British constitution and believed that every subject had the freest scope possible for his energies and that there was no racial discrimination. His loyalty was shown in the service he rendered in the ambulance corps in South Africa during the Boer War and also at the time of the Natal uprisings. It was shown again when he became an ardent recruiter in India at the time of the Great War. In recognition of his distinguished services he received the Kaiser-i-Hind gold medal from the

Viceroy. (Gandhi later returned the medal to the government.)

Mr. Andrews cannot defend Gandhi's action in serving in the ambulance corps and as a recruiter. Gandhi himself later declared that there was no defence for his conduct in the light of his avowed principle of non-violence, for he feels that both those who participate in Red Cross work and those who fight are guilty of the crime of war.

Then came his disillusioning. Great Britain's fair promises to India under the Montagu-Chelmsford reforms did not go far enough. Then in 1919 came the trouble in the Punjab when a British general at Amritsar resorted to methods of terrorism which have made the very name "Amritsar" signify betrayal to Indians ever since. There was the repudiation on the part of Great Britain of the pledge to her Moslem subjects before the close of the war that nothing would be done to destroy the Khilafat, the symbol of the temporal and spiritual power of the Moslem world. Gandhi became convinced that Britain was in India not really to serve but to exploit. He was not against the British people nor the British constitution but the system of British administration in India. This disillusioning led him in 1920 to begin his campaign of non-violent non-coöperation. Through the last ten years he has hoped that there would be a change in the attitude of the British administrators so that he could again heartily coöperate with the government to which he had formerly given most loyal support. He has declared that if the British administration in India would deal faithfully with the awful poverty of the people, by building up home industries in the villages, by abandoning the revenue which accrues from the drink and drug traffic, and by modifying the taxes, he would again coöperate. (The salt tax, especially, bears heavily upon the poverty-stricken millions, and is the one chosen for the demonstration of civil disobedience now going on all over India.) To Gandhi it seems utterly wrong that the cotton mills of Lancashire must have their profits even if the cottage industries of India's thousands of villages are wiped out. Politically and economically he feels that the British administration has made India more helpless than ever before, although he clearly recognizes that many English and native officials honestly believe that they are administering one of the best government systems in the world.

Gandhi's attitude toward the British rule is explained in part by his doctrine of *Swadeshi*. The word may be translated as "belonging to one's own country." It is a part of Gandhi's religious belief that this doctrine of *Swadeshi* restricts us to the use and service of our immediate surroundings to the exclusion of the more remote. It is this doctrine which makes it impossible for him to change his religion because he believes that Hinduism, the religion into which he was born, is the right one for him. His patriotism is both exclusive and inclusive. It is exclusive in that he believes he should devote himself to the service of India; but

(Continued on page 250)

MISSIONARY DIPLOMACY

By SECRETARY RIGGS

WHEN the Sultan dallied with the request of Dr. Hamlin for the right to buy the site now occupied by Robert College, a war vessel sailed into the Bosphorus with its guns ready for action. The formalities for the transfer of property were thereupon quickly completed. That day of gunboat diplomacy has gone, repudiated most vehemently by the very organizations which invoked its aid a generation ago.

Missionary agencies, both national and international, are urging equal treaties reflecting mutual respect and trust in place of the old-time demonstrations of superiority by the stronger powers made permanent through special concessions and extra-territorial rights. This sentiment in favor of fair treatment for every nation is not unanimously accepted by business and political bodies. Since such equal treaties need to receive the support of two thirds of the members of the Senate they frequently fail of ratification.

Such was the fate in 1927 and 1928 of the Lausanne Treaty negotiated between the United States and Turkey. It was defended by officers of the American Board, both publicly and by personal appeal to members of the Senate, because it gave full recognition to the independent authority of the young Turkish Republic. The approval of the Senate, however, was refused and the period of uncertain relations between the United States and Turkey was thus prolonged.

In October, 1929, a new and brief treaty covering only matters of commerce and navigation was negotiated at Angora. Quietly it slipped through the Senate which gave its "advice and consent" to

the President, in accordance with the provisions of the Constitution. On April 11th this new treaty was ratified by the Turkish Parliament and thus a bridge has been thrown across the chasm which has separated these two countries for thirteen years. Friends in Turkey, as well as in America, will rejoice in this triumph of fair diplomacy.

Missionary agencies in the United States have been deeply interested in certain international conventions which provide protection for the natives of Africa. One by one, in response to the reasonable and persistent requests of individual missionary societies and of the Foreign Missions Conference, three of these international conventions have recently been ratified. The convention covering the traffic in intoxicating liquor, and the convention regarding slavery and forced labor were ratified in 1929. On April 3, 1930, the Senate gave its "advice and consent" to the ratification of the treaty popularly known as the "Convention Revising the General Acts of Berlin and Brussels," the Magna Carta of religious liberty in Africa. This convention, which has been ratified by a score or more of the nations of the world, provides mutual guarantees for the protection of the natives of Africa and of such agencies, missionary, philanthropic and scientific, as minister to these natives. The fact that the United States was not a party to this international treaty has proved decidedly embarrassing when missionaries from the United States were concerned in questions of religious liberty for the natives or of the rights of missionary institutions. Heretofore we have had no clear international understanding with Portugal in these matters of fundamental importance for the missionary enterprise and were but little better off regarding other governing powers in the Emergent Continent.

The ratification of these three treaties marks a decided step forward in international coöperation on the part of the United States for the uplift of the black peoples of Africa.

> *"Jesus set himself to establish an order in which all men should have a fair chance at all good things."*
>
> —Edward Increase Bosworth

THE MARRIAGE OF MISS KELSEY

IT is with great regret that the American Board loses from its staff its Children's Secretary, Miss Agnes Smyth Kelsey.

Miss Kelsey came originally into the Education Department of the Women's Board of Missions in 1919. She endeared herself at once to the leaders of New England through her ready response to all their individual local conditions, through her willingness to see them at all hours of the day on all kinds of problems, and particularly through her keen understanding of child life, its needs and development. She has increased her contacts during these years, made innumerable friends and grown in effectiveness as a children's secretary.

Miss Agnes Kelsey

Miss Kelsey's marriage to Philip Cushing Shute, a business man of Boston and graduate of Phillips Exeter (1910) and of Tufts College (1913), is taking place on May 31, 1930, at the Seabury home in Jamaica Plain. The American Board family throughout the world unite in extending to her their best wishes and in expressing pleasure that in the location of her new home in Auburndale, Massachusetts, she still will be available for help in American Board circles.

It will be of interest to the children's leaders who have been in close connection with Miss Kelsey these many years to know that she is to continue her interest in the practical side of primary and junior education through Mr. Shute's three children.

They will be at home after September 1, at 192 Grove Street, Auburndale, Massachusetts.

The Christian Church *and* Foreign Missions

WILSON P. MINTON, D.D., *Editor*

LAST MEETING OF THE JAPAN CHRISTIAN CONFERENCE

THE accompanying picture presents representatives in attendance at the final meeting of the Japan Conference of the Christian Church, held in Tokyo, January 28–31, 1930. At this meeting arrangements were completed for the union with the Kumiai church, which is at this writing already in practical effect, with every indication that in the course of a few months, or by the end of the year at most, all the rough places will be smoothed out and the new organization will be a fact in every respect. In view of this the picture is of historic value.

Our Congregational friends will be interested in knowing that the three gentlemen seated on the front row to the left were the Kumiai representatives attending this meeting; the middle one, Mr. Nishio, who led the delegation, being the general secretary of the Kumiai church. Seated in the center of the first row is Rev. K. Matsuno, D.D., for many years a leader not only in the activities of the Christian church, but of many interdenominational undertakings. All these years he has been a strong advocate of Christian unity, and the consummation of the union between the Kumiai and Christian churches in Japan has been for Dr. Matsuno the happy realization of a long cherished ideal. Next to Dr. Matsuno are seated, in their order, Rev. Wm. Q. McKnight, Dr. E. C. Fry, Dr. A. D. Woodworth, and Rev. T. Kitano, Sr., another minister of long standing in the Christian church.

To the left in the second row will be seen Miss Angie Crew, who recently accepted a teaching position in Kobe College for Women, and a bit farther up in the group, Miss Martha R. Stacy of Ishinomaki.

THEY MEET TOGETHER FOR THE LAST TIME

This is the final session of the Japan Christian Conference as such. Both missionaries of the Christian churches and Japanese Christian leaders now unite with the Kumiai (Congregational) body in Japan—as in America.

Unfortunately this photograph was seriously injured in transmission. The faces, however, of our friends are reasonably clear, and as the picture illustrates Dr. Minton's remarks we venture to use it.

We note in the picture the faces of nearly all of our Japanese pastors, young and old, but space will not permit us to name each one. There are also several outstanding Christian laymen and laywomen, whose devotion to the Christian church and loyalty to the cause of Christian unity are unquestionable. As we of the united church, whether formerly Congregational or Christian, look at this picture, may we breathe a prayer that the new union into which we have launched, both here and in Japan, shall prove to the world that it is possible for Christians to work together in unity.

DR. AND MRS. WHITE IN THE PHILIPPINES

THE following letter from Dr. M. J. W. White, Jr., will be of particular interest to his large circle of friends of the Christian church, but perhaps no more so than it will be to the Congregational brotherhood, under whose board Dr. White was sent out even before the union of the two churches was consummated.

"February 17, 1930.

"Dear Friends:

"Of course we had been anxiously awaiting word of the final union of the Christian and Congregational churches, and our hearts were made glad when we received *The Herald of Gospel Liberty* and *The Christian Sun,* both containing news of the Piqua Convention.

"Then soon followed a letter from Dr. Minton telling us that the Christian church was taking over our support as part of their work in this union, and we were happy to learn that we would really be back under our own board, having planned on that for so many years, finally giving it up when there was no hope.

"We have been very happy in our work and associations with the American Board, and now we are rejoicing to be with our first friends also.

"I want to take this opportunity to thank the editors of the church papers for sending us *The Herald of Gospel Liberty* and *The Christian Sun;* we eagerly look forward to their coming and enjoy reading each article. Also we want the other churches to know what the Christian Temple at Norfolk did for us. They sent a complete set of medical books, which I find invaluable and use constantly in my work here.

"Soon after our arrival at Cagayan, both the doctor in charge and the American nurse left on vacations long overdue, leaving the responsibility and management of a fifty-bed hospital to us. And we have been so busy that letters have not followed as soon as they should have, but we shall soon try to get a monthly note to the church papers telling of our work here.

"In brief, this station has a well equipped hospital, a new girls' dormitory, and a boys' dormitory in the old hospital building. There is a Bible training school in connection with the dormitories and a growing church with native pastor.

"We are grateful to each of you for your support and interest and prayers for our work here.

"With best wishes,

"M. J. W. White, Jr.

"Cagayan, Philippine Islands."

The 1930 annual report of the Mission Hospital at Cagayan carries some interesting news of the arrival and introduction of the Whites to the work there. We quote from the report:

"With the arrival of Dr. and Mrs. White on December 2, 1929, the medical work of northern Mindanao begins a new page. They have come at an opportune time, and at once proved that they will meet a real need.

"For one thing, their arrival made certain that our hospital should receive the patronage of the Philippine Packing Corporation, which will raise and can pineapples on a vast scale. At present the company has about five hundred men; but in six months when they begin canning, they will have about 2,000. As soon as they found that our hospital would have both American and Filipino medical aid, since Americans naturally prefer American doctors, and Filipinos, Filipino doctors, the company decided to give their entire medical business to our hospital. With these happy arrivals, 1930 has the brightest outlook of our history.

"We have had the fine coöperation of Dr. Ricardo Ll. Madamba, the medical inspector of the Philippine constabulary in this region, who has brought his soldiers and other patients to the hospital and who also helped in a few major operations. Two cases of appendicitis were of unusual interest in that the appendixes were nowhere to be found in their accustomed location.

"Appendicitis continues to be the most frequent trouble that requires major operation. Of the sixty-one major operations which we performed, fifty were appendectomies. Dr. White introduced here the colonic method of administering general anesthesia, under which we performed one thyroidectomy. This safer way of giving anesthesia will make him popular among expectant mothers.

Hitherto birth and pain have seemed inseparable among mothers whose lung condition precludes the use of anesthetics via the lungs. With this new way the hospital will take on more popularity.

"Dr. and Mrs. White arrived on December 2, after he had taken the government examination for physicians in Manila. Before their arrival we received a telegram from a friend in Manila that he had passed the examination. The Cagayan Evangelical Church, Carruth Memorial Hall, and the Mission Hospital joined in a reception to welcome them and Miss Towne. There was a big crowd and everybody had a good time. The Whites are rapidly making friends. They have a way of making one feel that they are friends."

We of former Christian churches are delighted to have the privilege of sharing in the support of these splendid young people, who are already beginning to demonstrate the value of the Christian investment we are making in supporting them in this service which they are rendering so effectively.

APPORTIONMENT RECEIPTS

For January, February, March, April, 1930

	1930		*1929*		*Gain*		*Loss*	
American Board		$154,712		$152,643		$2,069		
Home Boards								
A. M. A.	$32,691		$27,057		$5,634			
Ext. Bds.	55,808		46,796		9,012			
Min. Bds.	24,903[1]		21,374[2]		3,529			
Edn. & F'nd.	22,165		17,238		4,927			
Federal Council	751[3]				751			
		$138,318		$112,465		$23,853		
State Conf. and Home Missionary Societies		$129,710		$129,989			$279	
Totals		$420,740		$395,097		$25,922		$279
Gain						$25,643		

[1]Includes $3,962 reported by four states for 1930, used by their own boards for ministerial relief.

[2]Includes $3,834 reported by four states for 1929, used by their own boards for ministerial relief.

[3]This is sent direct to the Federal Council and takes the place of an appropriation formerly made by one or more of the Home Boards to the Council.

COMMENT

This statement gains in significance because it is for the year when in response to the imperative needs of the work on the field we are seeking a twenty per cent increase in contributions in accordance with what is called the Plan of Advance.

Figures for the same period in previous years are as follows: 1927, Loss $80,067; 1928, Gain $22,119; 1929, Loss $11,025. When all discounts have been made, there is real indication of a beginning in the expected advance, taking the country as a whole into account.

In 1927, after the loss of $80,067 in the first four months, there was a gain of $74,296 in the next four months. If a similar gain can be reported in May, June, July, and August of this year, we shall be in exactly the right state of mind for a resolute grappling with the decisive closing months of the year.

Shall not an extraordinary effort be made to persuade church treasurers to send in at least one half the church's total on or before September 1st?

Church treasurers cannot do this unless individuals in the churches pay their pledges promptly, or make contributions beyond their pledges.

Will the 900,000 Congregationalists command their 9000 missionary workers to go forward or to go back? Shall we hearten them or shall we break down their morale? Readers of this statement, who would not be reading it unless they had a real interest in this work, have an inescapable responsibility.

CHARLES C. MERRILL

AROUND THE WORLD

IN THE SLUMS OF KOBE

Mr. Kagawa, the noted Japanese philanthropist, in an address to the pupils of the Canadian Academy in Kobe told of some of his experiences in that city when for fourteen years he lived in a room measuring nine feet by six.

"Eighty-seven of these tenement houses are smaller even than my house. They are only six feet square. Four or five or six people sleep in these small houses, and even nine people have been known to sleep in one such house. Can you imagine how it is done? Three heads to the north, three to the south, and three to the east or west, and your legs very much cramped to make room for the others.

"It was Christmas Eve in 1909 when I went to live in the slums. I was thinking of a story of which I am fond—Dickens' 'Christmas Carol'. I had only fifteen *yen* (seven dollars and a half). I bought some mats and was setting the house in order when there came the chief of the gamblers to me and asked if I would take a disciple. 'How a disciple?' I asked. 'Let him live with you and eat rice.' He said that this person was unemployed and drank from six in the morning till twelve at night. 'All right. Ask him to come,' I replied. So Uchiyama came to sleep with me the first night I spent in the slums. In the morning I discovered that he had the itch and that I had caught the itch also.

"On the fourth day Mr. Izu came —a beggar who also wanted to be enrolled as my disciple. Then another person came also, and altogether I had to feed four persons on fifteen *yen* a month. Try it. We could not eat rice cooked in the usual manner, but had to cook it in a great deal of water, with little rice and much water, like the gruel one makes for sick people. It went on for four months like that and gradually what little money I had disappeared, and my pockets were empty. I did not know what to do and so stopped eating a noon meal. In those days I prayed 'Give us this day our daily bread' with intense meaning because we were hungry.

"God answered my prayer, and an American friend came from America, visited my work in the slums, and thereafter gave us twenty-five dollars a month for two years. So for the first time we ate hard rice and enjoyed it immensely. But when the slum people heard that I had money, it was almost worse than when I had none. I gave away quite a bit to the sick and the helpless, and then the ruffians that should have been working and the drunkards came and demanded money from me. For instance, Mr. K. came with his pistol and said, 'Mr. Kagawa, I need about thirty *yen*. If you don't give it to me you will see the wrong end of this pistol.' I did not like to fight him (I had tuberculosis). So I fled to the mountains. At night when I came home he was still there, saying, 'Why did you flee away from me?' So I fled again into the closet. And he put five bullets into the wall. At that, Fighting Yasu, who lived next door and was the chief of the pickpockets, came with his sword to protect me. But when he had driven away Mr. K., he also turned to me and wanted money.

"I had four murderers living with me at one time. One had killed his wife and came to live with me to receive salvation and hear the gospel of Christ. Another, when he came out of prison and had lived with me for a while, came one day and asked for twenty *yen* a month as salary for physically protecting me from unwelcome visitors. Of course I refused it. Then he flew into a rage and attacked me, knocking out my front teeth, both top and bottom. That is why I have so many gold teeth in front and cannot enunciate clearly. He hit my wife also. So then I decided to move away, and soon our first baby was born. But when our boy is twelve years old, we intend to return and live in Shinkawa slum again.

A MERE GAIN OF 55,000!

In looking over the records for last year, Dr. Clifford Manshardt makes the astounding discovery that the Nagpada Neighborhood House, Bombay, India, served 55,000 more persons than during the previous year. The first year saw 116,000 thus cared for. The series of lectures on "Building a Better City," which has attracted wide attention from the newspapers and weekly journals in Bombay, were completed successfully.

WHAT THEY WANT

Japanese students have a yearning for a spiritual life, but the majority of them know practically nothing about Buddhism, Shintoism or Christianity, declares Mr. Chozo Matsuo, Director of the Religious Sect Affairs Section of the Religious Bureau in Tokyo.

"The spiritual life of young men and women before the Meiji era was, as a whole, fixed in centuries-old grooves," said Mr. Matsuo. "As their social life was comparatively stabilized, they were not so much harassed by outside influences as is present-day youth. Young men and women today are obsessed by all kinds of harassing circumstances.

"I had been a preceptor of students at a large educational institution and intimately associated with young men in their work and play. I heard their convictions and confessions. I was very sensitive to my environment and made a serious study of my young friends. As the result of my association with them I have become convinced that present-day young people want something deeper in life.

"But at the same time I found out that they are mostly ignorant of what Buddhism, Shintoism, Christianity or any other religions are. I am of the opinion that many superstitions associated with the existing religions have prejudiced them against religion. At least those superstitions constitute an important enough factor to have alienated students and young people in general from religion. If religious workers approach them through proper means, their efforts will be abundantly rewarded.

WHAT IS THE ANSWER?

In a village near Aruppukottai, India, eighty persons gathered at the home of a Bible woman to hear the Gospel story. In the street outside, ninety more listened to the message. There was no noise, no disturbance of any kind. If the average small Christian church in America assembled eighty or ninety persons every Sunday evening the pastor would have to pinch himself to be sure he was not dreaming. "We take our religion too lightly in America," wrote a Japan missionary recently. Is this the answer?

AMERICAN COLLEGE, SOFIA

Five miles south of Sofia, Bulgaria, at the foot of Mt. Vitosha, lies the new American College of Sofia. Nineteen buildings have been completed, and 290 students moved from Samokov. All the furniture for the buildings and for the faculty houses, with the exception of iron beds, has been manufactured in the college shops from models designed by the staff. The total number of students is 420, with a staff of fifty-five. This group represents a hard-working community which is striving to build up an institution worthy of the best ideals, both of America and Bulgaria.

LIFE FLOWS ALONG IN SATARA

"Life flows along in Satara," says Wilbur S. Deming, and proceeds to point out landmarks on the shore such as a new church building, which is getting under way at a cost of 160,000 rupees; a Christian movement among the Ramushis of the district with five baptized in March and several more ready for baptism in a few months; and the successful formation of a discussion club for young men, including liberal and educated Hindus. In this group social and religious problems of the day are discussed. And too, there on the left bank, is the Child Welfare Centre with a fully qualified doctor, who is gradually gaining the confidence of the women. Then in Bombay the Mission is training a highly qualified young woman as a social worker, who began her new duties in January. After this interesting report of progress, Mr. Deming is modest enough to say, "Satara is a very conservative place to work in, and we cannot expect spectacular results."

THE ASHRAM AT SAT TAL

In *Dnyanodaya* (Bombay) for February 20, Rev. E. Stanley Jones made a preliminary statement giving the plans for the use of an estate containing about four hundred acres that has lately been acquired among the hills at an elevation of 4,800 feet above the sea. This statement of the purpose and spirit of the Ashram, now, June, drawing to its close, begins as follows:

STANLEY JONES AT SHOLAPUR

At his right, Miss Emerick; at his left, Mrs. Margaret Owen Thomas.

"1. To yoke the Christian spirit and the Indian spirit in the service of Christ and India.

"2. To endeavor to produce a type of Christianity more in touch with the soul of India and more aflame with the love of Christ.

"3. In order to fulfill the above aims we propose to have a group of specially invited Indians and Europeans who shall, in group meditation and devotion and study, endeavor to think through the problems of the relationship of our Gospel to the other faiths of the world and especially of India, and of the relationship of our lives and work to the future of India."

(a) In addition to this group of the specially invited we will welcome those who care to join us from time to time.

"4. This group will live in Indian style, eat Indian food and wear Indian dress. As we hope to have Hindus join us, the food will be vegetarian. This group will share the same bungalow and out-cottage. No distinctions will be made. We hope to break down all barriers.

"5. As one of the chief marks of the Indian spirit is simplicity, this group will live in simplicity, have few or no servants, work with their hands in the bungalow and in the surrounding gardens and serve each other generally.

"6. We shall endeavor to learn sympathetically the languages, culture and religions of India in order to have a more sympathetic approach to the people. At the same time we shall endeavor to hold a passionate devotion to the mind and purpose and person of Christ. We hope to make the Indian spirit creative in art, in music and in Christian thinking . . . "

The concluding articles in this statement are:

"13. The Ashram will be Christian but will know nothing of denominational lines. In our worship we shall endeavor to take that which will best express the Christian spirit. At the same time we hope the worship will express the finest of the Indian spirit. We trust that prayer will be the very breath of the Ashram.

"14. The central group, which will be specially invited, will be in number from ten to thirty. They will be invited on the basis of their sympathy toward the aims of the Ashram and their ability to contribute to the fulfillment of those aims."

A HELPFUL TRANSLATION SERVICE AT ATHENS

For some time the School of Religion has been carrying on a Translation Service for articles of interest appearing in the Turkish press. It aims to keep friends in other places in touch with educational, social and religious developments in Turkey. If others besides those now receiving these translations would like to have copies sent them, they should write Professor L. Levonian, 49 St. Alexander Street, Old Phaleron, Greece. This Translation Service has thus far been free; but there may be a small charge to pay for paper and postage.

AS THE MOUNTAINS 'ROUND ABOUT TOTTORI

At Tottori, where the combined settlement and school is located, Miss Perry, on her visit there as a newcomer to Japan, reported a lovable type of people coming largely from the middle class. This settlement, it will be recalled, started in the home of Stella Coe. In speaking of this, Miss Perry said, "When one meets, as I did, with the little group of women in her home (Miss Coe's), who are her loyal friends and pupils, and sees the spirit of worship that pervades their morning prayers together, one does not need to travel to Nikko to taste the essence of true religion."

"Stella Coe placed a record on the victrola, which, while not religious in theme, yet was worshipful in spirit, as all real music is, and while the record played, the girls sat quietly listening, and when it was finished, the real atmosphere of prayer was already present. They prayed with apparent earnestness and familiarity as with a well-loved friend. Though I knew nothing of the language, yet I could enjoy the spirit of those prayers. Stella read 'As the mountains are round about Jerusalem, so is the Lord round about his people.' . . . Later when we climbed the hillside and looked down upon the city, I discovered that one might as easily say, 'As the mountains are round about Tottori, so is the Lord round about His people.' That verse means something to the people of Tottori. . . . The spirit of Christ is in Stella Coe."

MISSION WORK IN KOREA

Rev. E. T. Boyer of Korea writes in *Presbyterian Survey* that at present there are in that country 571 mission schools. Though the government schools number 1,353, less than thirty per cent of the children of school age are receiving an education, so that there remain in many country districts opportunities for supplying aid in this direction.

The budgets of the different missions for the running expenses of the twenty-four hospitals conducted by them amounted last year to about thirty-five thousand dollars, while the receipts from native sources were over one-half million dollars. No mission money is used for the support of ordained native pastors, this being provided by the churches that they serve.

FROM CHEELOO OF CHINA

The Administrative Council of the Shantung Christian University, "Cheeloo" recently reorganized the Field Board of Managers of the University under the name of the Board of Directors so as to secure two-thirds Chinese membership. The University Senate was instructed to reorganize in order to have a majority of its membership Chinese; also the official language of the various bodies is hereafter to be Chinese. In order to facilitate registration for the rest of the University, the request of the School of Theology that it be reorganized as a separate school with its own Board of Directors responsible to the Board of Governors of the University was approved. Further in line with the previous action of the Field Board to divide the Arts and Science School into Colleges of Arts and of Science, the proposal of the Arts faculty to create administrative committees and the elections of those committees for each of these colleges was approved. In the meantime the search for a Chinese dean is being pushed.

SEVENTY YEARS OF CHRISTIANITY IN JAPAN

At a meeting in Tokyo the seventieth anniversary of the coming of Christianity to Japan was recently observed. Some sixteen veterans, Japanese, English and American, who had put in fifty years of work in Japan, were the recipients of suitable gifts, the senior member being Mrs. Agnes Gordon of the American Board, who first went to Japan in 1872.

Dr. William A. Axling of the National Christian Council in Japan, to whom we are indebted for these facts, points out how fitting it was that practically the first meeting in the new City Hall should be one to mark the seventieth anniversary of the coming again to Japan of what it is admitted by all alike to be one of the forces which have made a definite and valuable contribution to the national life, namely, the Christian religion.

"It is hard to realize," he says, "as one looks on the Japanese Church today, led by Japanese leaders, largely financed by Japanese money, that it was only a matter of seventy years ago; yet it was two generations back when such Christians as existed had to conceal their beliefs, when notice boards were to be seen on all hands forbidding the 'Evil Sect' and when many of those who dared to confess their faith had to pay for their temerity by imprisonment and other forms of official persecution.

"In this big meeting in Tokyo a few days ago, to mark the celebration of the coming again of Christianity, letters of congratulation were read from the Minister of Education, the Governor and Mayor of Tokyo and from many others in high position."

BEHOLD, THE MIGHTY POOL ROOM

It may be a tiny village on a coral atoll in the heart of the South Seas, but it is sure to have a pool room where the Japanese youth and the Marshall Island young man throw away their money, and often get into bad company. So George C. Lockwood of the American Board wants to see a night school opened at Jebwar. Another new plan of this same missionary is to keep at Jebwar only boys, ranging from seven to twelve years of age, who are sons of teachers and committee men. It is hoped that the early-teens boys may be sent to the school so ably managed by Carl R. Heine at Inroj, just across the lagoon from Jebwar. Mr. Heine has over there boys and girls of all ages, taken mostly from Jaluit atoll.

WONDERFUL FOR REDUCING SWELLED HEADS

Kusita, one of the oldest and staunchest of native Christian leaders in Sachikela, West Central Africa, was slowly sinking beneath the chloroform administered by Doctors Henry S. Hollenbeck and H. Veazie Markham, preparatory to a leg operation. A steady stream of talk had issued from the old man's lips as the anesthetic was taking effect. "Lord," he said, "it is not by their knowledge nor their skill that they are curing me, but by thy favor, Oh Lord. I trust Thee to cure me and direct these doctors." Which, by and all, was not a bad point of view.

(Continued from page 242)

it is inclusive because his service to his own country is not of a competitive nature and therefore does not harm any other country. He does not dream of a single world religion or of a single world state. His vision is of separate units working out their individual destiny in friendly relations.

This doctrine of *Swadeshi* in a measure explains his advocacy of the movement for home-spinning and weaving (*Khaddar*). One of India's greatest problems is the enforced idleness for six months of the year of a vast majority of her people who are agriculturists. Gandhi believes that the simple cottage industries, especially the spinning and weaving which used to be a part of India's village life, are most vital to it and should be revived. These cottage industries would supplement agriculture. In advocating the redevelopment of these industries, he does not attempt to displace any existing industry but only tries to offer an immediate and permanent solution of one of India's worst problems, enforced idleness. He is not attempting, he says, to shut out foreign commerce. He would welcome the importation of things, other than cloth, which can be made better elsewhere. It is not machinery as such that he objects to but the modern craze for it. Machinery should not be eradicated but limited, for the supreme consideration is man.

As for *Swaraj* (self-government), Gandhi has been its outstanding advocate for the last ten years. Until recent months, however, he has stood for dominion status. Undoubtedly the slowness with which Great Britain has moved toward even this form of government, and the irritating circumstances attending the work of the Simon Commission have pushed Gandhi on into the more radical

(Continued on page 253)

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PERSUASION OR ENFORCEMENT?

A group of bystanders were watching an age-old temple in Tunghsien being peremptorily despoiled of its monstrous glaring idol. A woman turned suddenly to a Chinese Bible man and said frankly in a tone that could be overheard by all, "Now we see that you Christians all these years have patiently explained to us and urged us to give up our idols, while before our eyes the government authorities are precipitantly tearing them down and throwing them away. You have been friendly and sought to persuade us. They came by force and demolished the temple."

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IBA OF BAIKA

Rev. John K. Iba, President of the Baika Jo Gakko, a junior college for girls in Osaka, Japan, has sailed from America for Japan after a prolonged stay in this country. He spent several weeks in Boston and was in almost daily conference with some member or members of the American Board staff. He was a special guest of the Prudential Committee on the day the appropriations were voted. He returns to his work after having won the respect and affection of many within the American Board and Congregational circles, and though he was unable to return with the funds in hand that he hoped to secure, he undoubtedly has made contacts that will prove of practical value later on.

The Baika Jo Gakko, or, as we used to call it, the "Plum Blossom Girls' School," was founded in 1878 by Japanese Christians. It has always been independent of foreign control, though it has depended to a considerable extent upon the American Board for teachers and other methods of assistance. It has a five-year "high school" course and a three-year college course. Its faculty numbers sixty, including both Japanese and American teachers. Baika draws its students not only from the great city of Osaka, but also from all parts of the Japanese Empire, including Korea and Formosa.

Mr. Iba has received two decorations of distinction from the Japanese Government. He was the only educator in Osaka to receive the Order of the Sacred Treasure last fall at the time of the enthronement.

CASTE AND THE KING

Mrs. Hubert, a Baptist missionary in India, writes of a woman in the hospital to whom while administering medicine she offered a glass of water. The woman opened her eyes and said, "Amah, you know that I am a Brahman and you have touched my drinking water." Mrs. Hubert replied, "I know that you are a high-caste woman. But do you know who I am? I am a King's daughter. My Father is King of kings and Lord of lords, so you will not hesitate to acknowledge that my rank is above that of a Brahman." In a twinkling of an eye the woman's face changed. She smiled and said, "I know that you are right. It does not matter if you touch the water." This was the first step in yielding to the Christian teaching that she had hitherto resisted. Thus this cup of cold water brought an immediate reward.

FATAL TO CASTE IN CEYLON

A by-product of the Uduppiddy School of Home Arts, Uduppiddy, Ceylon, which some would call one of its major accomplishments, is the slow but sure disintegration of caste barriers, brought about by the mingling of the children in the kindergarten day by day, in playing, eating, working and sleeping together. "They forget the strict command which some of the parents have given them regarding caste," runs the report from the school. Most of these children come from parents who are farmers, and they are often unkempt and dirty when they reach the school. So a bit of social service work is done by the older girls, who wash them, clean their nails, doctor their bruises and sores and prepare their lunches.

The Girls' Boarding Department of the Uduppiddy School is also aiding in demolishing caste. Conservative families have, this past year, allowed their daughters to come to this department, where they have mingled with five girls from the depressed classes. At first a few objections arose, but little by little everything worked out, and the girls mixed freely. One well-to-do Hindu mother who lived some sixteen miles away, brought her three daughters, expressing her desire to keep them under Christian influence and to have them trained in the practical knowledge of home life which would be useful to them later on. The religious influence is strong at Uduppiddy, and early morning prayers are regularly attended and enjoyed.

This school has become unique in Jaffna, possibly in all Ceylon, in that it is the only boarding school for girls with no missionary or European women living within the campus. Under native leadership, it lives in a little heaven of its own.

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Three hundred and fifty dollars will cover the cost of machine, freight, and duty.

Is it worth this expenditure? Come and see for yourself what joy and recreation it will bring in our drab neighborhood.

Send money to FREDERICK A. GASKINS, *Treasurer*, 14 Beacon St., Boston, carefully labelled for *"Alice E. Cary's radio at Yodogawa."*

ARMENIANS AS BUILDERS

In a newly erected social center in Kokkinia, Greece, nearly 1500 persons have crowded to see illustrated lectures. Gregorians, Catholics and Protestant Armenians mingled. The pastor of the church here is a blind man, Mr. Demirjian, who for two years, assisted by his faithful wife, has served the neighborhood. In spite of his physical handicap, he was graduated from the School of Religion at Athens with honors. For four years services have been held in an abandoned factory, both unhygienic and uncomfortable. Now this new building gives proper facilities for worship, education and recreation. The Armenian refugees themselves gave $160 toward this building, the rest of the fund being contributed by friends in England and America —many of whom were Armenians.

Another achievement is that of the first Protestant chapel built by Armenians in France. It is in Decines, near Lyons, where about 3,000 Armenian *emigres* are at work in the artificial silk mills. Most of the funds needed for the erection of this modest little church were given by the Armenians themselves, but the last $250 was sent by friends in America.

THE CHRONICLE

APPOINTMENTS

March 25. Miss Doris Fall Smith of Upland, California, to the Japan Mission.

March 25. Mr. John Holt for one year of service in Doshisha University, Kyoto, Japan.

April 8. Rev. and Mrs. James Franklin McKinley of Springfield, Missouri, to teach in Silliman Bible School, Dumaguete, Philippine Islands.

April 8. Miss Helen Leonora Kintner of Painesville, Ohio, as nurse in the Lu Ho Hospital, Tunghsien, North China.

April 8. Miss Lois Alberta Elliott of Grand Rapids, Michigan, for a five-year term at Amanzimtoti Institute, South Africa Mission.

FURLOUGHS AUTHORIZED

Charles H. Riggs and family, Shaowu, beginning summer of 1930.

(Continued on page 254)

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(Continued from page 250)

position in which he demands complete independence. Yet while taking this position he recognizes the internal problems which make self-government extremely difficult—such problems as "untouchability" within Hinduism and the hostility between the Hindu and Moslem communities.

GANDHI AND THE MISSIONARY

What of his attitude toward Missions? Some of Gandhi's most intimate friendships have been with Christian missionaries, and he believes that India owes a debt of gratitude to the missionary movement. He does, however, find many points to criticize. He feels that missionaries should come to India in a receptive mood; that they should not so often be identified with the government. He resents the fact that so often the Indian Christian community has identified itself with the foreign political power, for one principle on which he stands is that conversion should not mean denationalization. He is grateful for the growing liberal spirit among missionaries, especially in their attitude toward Indian religion and life. He believes that you cannot "tell" India about Christ. It is not by spoken or written word that people will be drawn to the Christian faith, but by the witnessing of lives truly given to the principles of Jesus. "Do not confuse Jesus' teaching with what passes as modern civilization," is one of his well timed warnings.

Mr. Andrews has succeeded in his book in setting forth the attractiveness of Gandhi's personality. One comes under the spell of it in reading the book. Here is a man who is a lover of the poor and who identifies himself with them. He is a most perfect host, a delightful guest, a lover of little children. The reverence which all India gives him has awakened in him no consciousness of dignity or prestige. Untouchables claim him as their own. On the other hand, he "has won the heart of every English man in India" by his supreme honesty and goodness. The sweetness and childlikeness of his personality have made Mr. Andrews compare him with St. Francis of Assisi. Here is a man, Mr. Andrews says, whose influence has not waned in recent years but whose spiritual hold upon the masses of India is firmer than ever. "Here is a man whose sway is greater than all imperial power. His name will be remembered and sung by the village people long after New Delhi (the magnificent capital now being built) is forgotten. When all its buildings have crumbled into dust the name of Mahatma Gandhi will still be taught by mothers to their little children as one of the greatest of India's saviours." Is it any wonder that he is called Mahatma (great soul)?

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(Continued from page 252)

Mabel E. Long, Bulgaria, beginning summer of 1930.

Guy A. Thelin, Foochow, beginning summer of 1930.

Robert B. Whitaker, North China, summer of 1930, for health reasons.

SAILINGS FOR THE FIELD

March 29. From New York City, Miss L. Lillian Picken, returning to the Marathi Mission.

April 10. From New York City, Rev. William C. Bell and Miss Mary W. Hurlbut, returning to the West Central Africa Mission; Dr. and Mrs. Frank K. Sanders of Rockport, Massachusetts, to attend the West Africa Jubilee.

April 16. From New York City, Mr. and Mrs. Allen E. McAllester and family, returning to the West Central Africa Mission.

April 19. From New York City, Dr. and Mrs. B. P. Hivale and family, returning to India, Dr. Hivale to be a professor in Wilson College, Bombay.

ARRIVALS ON THE FIELD

February. At Madura, Miss Mary T. Noyes, returning to the Mission.

April 7. At Lobito, West Africa, Dr. Mary F. Cushman, returning to the Mission.

ARRIVALS FROM THE FIELD

March 28. In New York, Miss Clara H. Bruce of Ahmednagar, India.

April 21. In New York, Dr. Ruth P. Hume and Miss Margaret S. Welles of Ahmednagar, India.

MARRIAGE

March 25. At Denver, Colorado, Miss Lora Frances Smith of the Mexico Mission and Mr. Gerald A. Smith. At home, Glendo, Wyoming.

DEATHS

March 30. At Ashfield, Massachusetts, Rev. Henry T. Perry, D.D., for forty-six years a missionary in Turkey.

April 16. At Boston, Massachusetts, Miss Linda A. Richards, formerly a nurse in Japan.

THE PASSING OF A VETERAN

The Rev. Henry Thomas Perry, D.D., for fifty years a missionary in Turkey, under the American Board of Foreign Missions, died Sunday,

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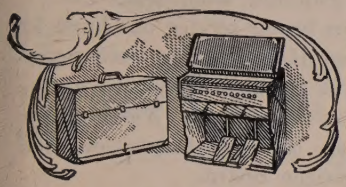

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March 30, 1930, in his ninety-second year, at his residence in Ashfield, Massachusetts, where he was born May 6, 1838, the son of Deacon Alvan Perry and Sarah Ann Sanderson.

Dr. Perry was fitted for college at Williston Seminary at Easthampton, graduating there with the Class of 1858, of which he was the last living member. He graduated from Williams College in 1862 with a class that had an unusual number of men destined to become eminent. He studied theology at Auburn Theological Seminary and was appointed missionary by the American Board in November, 1865.

He began his labors at Aintab in Asiatic Turkey and was called to the Theological Seminary at Marash, where he remained until 1875, teaching Exegesis, the Sacred Canon, and Homiletics. In 1876 the Board removed him to Sivas, and in that vicinity the great work of his life was done.

In 1879 he founded the Sivas Normal School, and for many years following had the main responsibility of this work. In the thirty-five years of its existence, the school has graduated many teachers, clergymen, physicians, lawyers, and leaders in political thought, who have had much to do with the changes which have taken place in Turkey during recent years. Shortly after the founding of the Normal School, Dr. Perry, realizing the necessity of better primary instruction, organized a system of primary schools scattered throughout the State of Pontus and largely taught by graduates of the Normal School. Up to the time of the Great War these primary schools were giving many of the young children of Turkey their first opportunity for a real primary school education.

Despite these exacting duties, Dr. Perry was, throughout his life, always actively engaged in evangelical work. Perhaps a single incident in his life will serve to show the scope of his manifold activities:

When thousands of his parishioners were being massacred in the Sivas region, Dr. Perry immediately set on foot a movement to provide for the orphans of the murdered Armenians. He raised the needed funds largely through English and Swiss societies

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and founded the Sivas Orphan Asylum which gave succor to over 800 orphans. He organized trade schools in which these orphans were educated to become self-supporting and, later, when it became imperative, on account of failing health, for him to give up his labors and return home, there were less than 100 of the original 800 orphans who were still dependent and under orphanage care.

Dr. Perry was a fluent speaker and facile writer in the Turkish (Arabic) language and had the friendship and respect of Moslem officials and Kurdish headmen, in whose houses he was often hospitably entertained while on tours in his territory.

Dr. Perry was married twice, his first wife was Jeanne H. Jones, the daughter of Rev. Williston Jones, founder of Coe College at Cedar Rapids, Iowa. She died in Sivas in 1881. He married Mary E. Hartwell in 1894, who is still living at Ashfield, Massachusetts. Two children by his first wife survive him—Mrs. Jeanne Perry Severance of Sacramento, California, and Alvan Williston Perry of New York City.

ALVAN W. PERRY.

THE FIRST GRADUATE NURSE OF AMERICA

The first graduate of the first school of nursing in America, who later became superintendent of the first organized training school for nurses on the mission field, died April 16 at the age of 89 in the New England Hospital for Women and Children where, as a young woman she had received her training.

Miss Melinda Ann Judson Richards was born in Pottsdam, New York, in 1841, but spent her girlhood in Vermont, and when she became the first applicant for admission to the New England Hospital, was living in Foxboro, Massachusetts. After graduation, and a period of service in Bellevue Hospital, New York, she visited European hospitals for observation and instruction. In England she was the guest of Florence Nightingale. Later she was superintendent of the training schools of the Massachusetts General Hospital and the Boston City Hospital.

The American Board was the first to establish training schools for nurses as a missionary agency, sending out Miss Richards in 1885 to the school in Kyoto, Japan, founded by Dr. John C. Berry. So successful did it prove that other such schools were soon established in other lands.

Returning, impaired in health, to America in 1891, Miss Richards headed nurses' schools in Philadelphia, Roxbury, Brooklyn, Kalamazoo, Hartford, and Worcester in succession, until physical infirmity caused her to withdraw from active life.

At the burial service on April 21 at Forest Hills, Boston, were representatives of many hospitals, of the *American Journal of Nursing*, the American Nursing Association, and the American Board.

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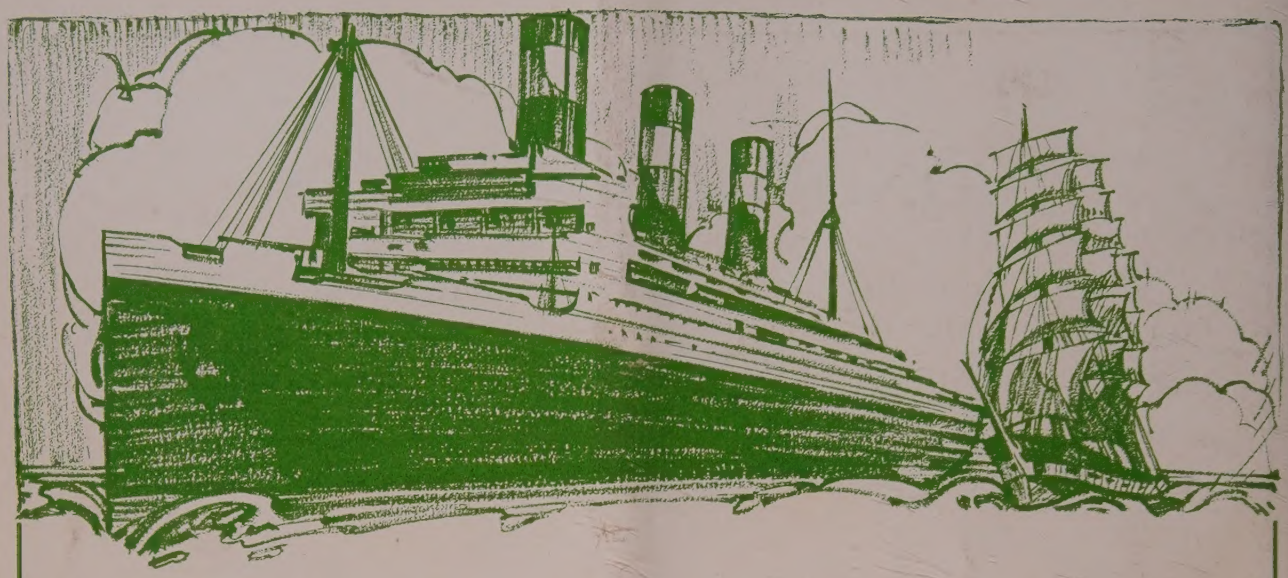

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